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A

MANUAL OF JUDAISM,

DETAILED

IN A CONVERSATION BETWEEN A RABBI AND HIS PUPIL;

BEING

AN INTRODUCTION INTO THE KNOWLEDGE OF THE PRINCIPLES OF THE JEWISH FAITH; FOR THE USE OF THE JUVENILE MEMBERS OF THAT PERSUASION.

By JOSHUA VAN OVEN, Esq.
M. R. C. S. L.

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To Mr. and Mrs. de ROTHSCHILD.

In heaven affianced, and on earth united, your kindred souls have made Charity your occupation, and Benevolence your delight. To you, Sir, whose family name resounds throughout the continent in tones of national gratitude for princely munificence; to you, Madam, — who, inheriting the warm philanthropic feeling of your esteemed Father, are following the same impulse with increased earnestness and delicate dispensation; and conjointly to you both, — who so unostentatiously and generously have, year after year, secretly provided for, and publicly patronised, the Jews' Free School — this attempt to aid your transcendant efforts and promote the spread of knowledge in the principles of our holy religion, is most respectfully inscribed by

Your admirer

And very humble Servant,

THE AUTHOR.

PREFACE.

To Parents and Guardians.

Of all the duties incumbent on man in society, there is not any so important, so exciting, and so interesting, as the education of children; from birth to adolescence its progress exhibits a scene of delight. According to the improved system, the primary elements of learning are at present polished into agreeable subjects of amusement, the labour hitherto attached to dry unintelligible tasks is banished, and as the powers of the mind become developed, they are called upon and exercised in aid of the exertion requisite to attain learning and science.

This state of things, combined with the great advancement lately effected in all

branches of human knowledge, together with the simplification of the preparatory technicalities, have rendered the high road to learning most astonishingly easy and wonderfully pleasant: it is, however, much to be feared, that our present youth will be too apt to fly over this smoothened path with the rapidity of a steam-engine, and that the impression so made, unlike the result of a regular steady progress, may, from its indiscreet haste, prove as superficial and evanescent as vapour.

The risk of such failure in worldly matters is neither very great nor important; the collision of society will always keep alive the effort of, at least, appearing to be well-informed; and the absence of the higher grade of learning in common life, is not much to be lamented: but there exists a portion of education of much greater interest: the initiation of the young scion of mortality into the knowledge of his moral situation in this world, and the directing his young thoughts into a proper channel; by making him acquainted with divine truths and religious duties, which, it is to be feared, are much neglected: "The superficial knowledge, or rather the ignorance of the gene-

rality of youth in the present age with respect to religion, is a subject greatly to be deplored; the want of being well established in the principles of religion, is the cause of many daily falling a prey to enthusiasm on the one hand, and infidelity on the other*."

It is on this head, that the attention of those whose duty it is to regulate and superintend the education of youth, among our community in particular, is most seriously called for; in order that the listless mechanical mode in which religious instruction is at present conducted, be considerably altered; so that the vivid sensation of a divinity, inherent in the human soul, may be roused into a sacred feeling, and the pupil gradually impressed with a full and proper sense of devotion towards an Almighty and protecting God: a due regard to the sedulous inculcation of such vital truths is therefore indispensable.

The system at present followed of merely teaching the elements of the Hebrew language, and translating the Bible with perhaps some of the prayers, accompanied by some superficial grammatical instruction, but

* Priestley's History of Religion.

without entering into any inquiry, or any attempt to give information on the subject of religion, either in its general sense or its peculiar Judaical arrangement, is, to say the least of it, "stale, flat, and unprofitable." In the last age, when tuition was confided to foreign but learned Rabbies, however narrow the limits of their instruction, they at least possessed a religious earnestness, which, although it imposed a rigid disciplinarianism with regard to all the laws, ceremonies, and customs, was nevertheless accompanied by a serious and awful conception of the nature and attributes of the Deity, a profound veneration for the sacred books, and a devoted attention to their religious and moral behests: but, "times do alter, and we alter with them." Education is now principally directed to the acquisition of useful elementary learning, languages, and some portions of ornamental qualifications; while the poor soul is left to grope its way by casual and devious roads, to find out its heavenly designation, to discover its own intrinsic excellence, and to arrive at the supreme delight resulting from the conviction of religious truths: such sacred

and important research meets, alas! with little encouragement from the reigning manner of the age, and the habitual neglect of pious sentiments and religious customs that ought ever to be evinced in every transaction of domestic and public life; similar indeed to the lament uttered by the prophet Isaiah: "Woe unto them, where the harp and the viol, the tabret and the pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands*."

In some degree, an excuse may be found for this, in the want of some elementary work in the English language, which, in a direct mode, should point out the celestial truths contained in the first and only authentic sacred volume, the Bible, conjoined with the illuminating commentaries composed by the pious and learned Rabbins, on subjects so important to the eternal salvation of the human soul. On the continent of Europe, but more particularly in Germany, much has been done in this line, and most excellently has the whole Judaic

* Isaiah v. 12.

system been descanted upon; maugre the exceptions that may be made to some of the authors who have taken too great and unwarrantable a latitude. It is in consequence of such reflection, that the author has felt himself irresistibly impelled to send forth this little epitome, in order to excite a due attention to so important a point, and to rouse the exertion of others who are more capable of its due execution; he at least hopes thereby to awaken the dormant virtue of the community, and animate its latent propensity to seek happiness ineffable, unmixed, pure, and holy.

The plan upon which this little treatise is framed is simply this: in the first place, by exciting the spirit of inquiry in the young tyro, rousing his feeling, and appealing to his own consideration; he is brought to think seriously on the subject, and to exert his utmost powers to comprehend what at first sight may appear very difficult, but which, by a gradual development, becomes more evident as the discourse proceeds; thus, even the definition of religion is in this manual formed more as a matter of sense or inherent feeling,

than the usual dry dogma of formal expression. The mind is attempted to be awakened, and the heart made to feel, by which means the inquiry becomes earnest, and the soul acquires a deep interest; a wide field is opened for the scientific and holy exertion of a competent teacher, and a beautiful path of delight made permeable for the speculation of a piously disposed and animated scholar.

As regards the numerous errors and inaccuracies to be met with in this composition, the author is very sensible how much he has to solicit the indulgence of the public and to deprecate the severity of deserved criticism, as he has nothing to urge in alleviation, but wholly to throw himself upon its mercy, in consideration that the idea was taken up during the protracted days of convalescence from a severe and dangerous sickness. The want of a work for effective religious instruction, always a circumstance to be deplored, and always considered by the author as a desideratum necessary to be supplied, greatly occupied his thoughts, and served to beguile the tedium of the tardy and listless period of a long confinement, he therefore confesses himself in some

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degree guilty of presumption that with a body enfeebled and a mind not very clear, he has intruded a crude work on the public, which had better have been left to the execution of brighter talents and more powerful hands, and only rests his apology on the stimulus he hopes this attempt may produce to effect the composition of a more perfect doctrinal.

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A MANUAL,

&c.

SCHOLAR. Sir, it is now some time that I have closely attended school, and trust that my endeavours have succeeded in gaining a tolerable acquaintance with the holy language of our forefathers, and to comprehend the history and laws laid down in the sacred Bible, and also to feel the force and piety of our holy prayers. I, however, find myself greatly at a loss to form a conception of the real nature of religion, and more completely, or rather more clearly, to form a correct idea of God and his attributes; neither do I understand the intent and meaning of the various circumstances and ceremonies attached to the observances commanded by the rules of our faith: you, my dear Sir, have promised, that in due time you will be kind enough to enlighten my mind with such knowledge, and I now take the liberty of soliciting the fulfilment of your promise.

RABBI. Your request, my dear boy, is as praiseworthy as it is correct; and I rejoice to see you so desirous of information on a subject so essential to your welfare and future happiness: most willingly, therefore, will I enter on this important task; but first tell me, Have you fulfilled the conditions? Have you translated the Holy Bible from its original language? Have you paid attention to the study of its contents; and are you master of the Hebrew grammar?

S. I have already stated the knowledge I have acquired in Hebrew; but we were not taught that language grammatically. Our schoolmaster gave us a general notion of the nature of verbs, nouns, particles, &c., whilst in the course of translating the words; because, he said, that method was the most speedy and effective, considering the importance of its being put to immediate use; at the same time observing, that although a perfect knowledge of grammar was essential for the complete comprehension of the language; the short time usually allotted to elementary tuition in schools, made it impossible to complete such a study, when we take into account the number of different languages and sciences we are expected to make ourselves masters of; and that, as the completion of all knowledge depended on our own exertion

in making proper use of the elements taught in the school after having quitted its attendance, he strongly recommended us to pursue the study when at leisure.

R. Under these circumstances, then, you now apply for a more particular information respecting religion?

S. I do, and am most desirous for it, more particularly having had your promise to that effect.

R. The account you have given of yourself is perfectly satisfactory; and, depending on your professed knowledge of the Holy Bible, I shall immediately accede to your request. If, in the course of this explication, any part be not sufficiently explicit, I hope you will at once require its fullest explanation: I shall commence with the

Definition.

Religion is an inward feeling of awe and veneration, induced by the knowledge of the existence of an omnipotent and eternal God, the creator, preserver, and regulator of the universe, whom we strongly feel bound to worship and adore.

This definition describes what is termed natural religion; it may really become the rational result

of deep reflection, or the consequence of great research exercised by contemplative minds. Thus it is, that we find some of the most distinguished among the ancient philosophers, had, by the efforts of their own reasoning, inferred the existence of a Cause of all causes, or that an exalted independent Supreme Power must necessarily have a being: in addition, however, to the notion thus formed of the existence of a Deity, true religion depends on the emanation of such fact from the divine Being himself; and thence it becomes what we understand by revealed religion: you can now comprehend that, in one case, Man, who, by the reasoning powers given to him, concludes on the existence of a primary supreme creative power, is, in the next place, confirmed in such conclusion by the gracious annunciation of God himself.

There are three essential principles on which revealed religion is founded, viz.

I. The Existence of God.
II. Revelation.
III. The Responsibility of Man.

I. THE EXISTENCE OF GOD.

SCHOLAR. In what manner did these philosophers discover that there must be a God?

RABBI. By exercising their senses, and reflecting both upon what they saw around them, and what they felt in their own persons. If you look at yourself and feel that you are alive, have the free action of your body and mind, can walk, run, jump, eat, drink, talk, and enjoy conversation; that when tired you sleep and lie like dead, without sense or power; yet, after a time you awake and find all your faculties restored; are you not roused to enquire, and disposed to ask how all this happens? whence proceeds the cause by which all this is effected? for what purpose are all these things so ordered? Are you not curious, and feel a desire to know and to understand the nature of the power whereby all this is effected?

S. Yes; I should like to know, but I never thought about it.

R. Well; just as I have seen you, when a child, pull a toy to pieces to find out why it made a noise, and how it was made; and, if you were allowed, would even now separate the machinery of that watch in order to discover why it ticks; so

were the philosophers, of whom I have spoken, impelled to seek and inquire into the nature as well as the existence of a course of operations regulating the whole universe; now that you are by education prepared to apply this desire to such high purposes, now that you are enabled to contemplate things on a larger scale, you must be struck with the many beauties that surround you: you must be impressed with the delightful appearance presented by the fields, the trees, and flowers, the fragrance and taste of the fruits; do you not observe how nimble the dog! how fleet the horse! how strong the ox! Noticing the sun appear every day cheering the earth with its warmth and light, until night comes on, when the moon, accompanied by myriads of bright stars, takes her station in the sky with admirable beauty! remarking also, throughout the year, a succession of seasons take place with the utmost regularity and order, have you not been impressed with admiration and wonder? Could all these things exist or move, unless there were some superior power who made them, and who still directs their course?

S. Certainly not. No more I presume, than that there could be a watch without a watchmaker.

R. True: but a watch is but a mere machine;

and unless it be wound up, it cannot act: and when it does go, it can only do the same thing over and over again, and never any other than point out the hour. A power, therefore, that can create life, sense, and voluntary motion, such as animals possess, or endow man with speech, reason, and understanding, must surely be infinitely superior; so much so indeed, that there cannot possibly be any thing greater. Such were the reflections that occurred to the philosophers I have mentioned; and such would naturally strike all reasonable men who are seriously in search of knowledge. They observed, for example, that the sun was the cause of light, that if a seed was put into the ground it would grow up and cause a flower to blow, or produce a shrub or tree which would bear leaves and fruit; but they could not discover by what commanding cause the sun was made to rise so regularly every morning, and disappear at night; or why it should stay a greater number of hours, and give greater heat in summer than in winter; nor could they well understand by what means the trees were enabled to bring forth fruit, the seeds of which would, when planted, produce a new tree, new fruit, new seeds, &c. &c.; they could as little explain the nature of their own body, or the immediate cause of their own

active corporeal powers, or the extraordinary impulses of their minds, they could not make out with any clearness, the nature of life, until at length they became convinced that there necessarily must be some supreme omnipotent power, the first cause, or Cause of all other causes; and at the same time felt a spirit within themselves, strongly disposed to allow of the existence of such a divine being as God* who must possess powers and attributes beyond aught that human nature could possibly apprehend.

Thus much only did, or indeed could, the faculties of men determine by their own reasoning; but here they were stopped: their minds had become enlightened, but in attempting to search farther, they felt as if dazzled by the bright light they had penetrated, and as if too much confused to proceed to particulars. Hence, every nation, and every sect of philosophers, endeavoured by the aid of their own imaginations to figure to themselves some essence, or some being or image of a God: this, however, proved beyond the power of human intellect; and, in consequence, we find a great variety of false gods to have been worshipped by

* "Who hath put wisdom in their inward parts, who hath given understanding to their heart."—Job xxxviii. 36.

the ancients. Some considered the constellations to be every one a God; others regarded the sun as the only one; an ancient sect of Persians worshipped fire; and at this day, the inhabitants of India, Tartary, and China, worship idols made by themselves of all sorts of shapes and sizes. The Greeks and Romans made and worshipped gods and goddesses of the human form, while the barbarians fabricated the most grotesque and extraordinary figures. Thus it appears evident, that, in some way or other, all mankind are impressed with an idea of the actual existence of a God.

S. I can in a great measure understand this; and I also feel that my reason forces me to believe there must be a God; but how was the true God discovered? How, or by what means were our forefathers made to understand his existence?

R. Your question is a very proper one, and leads me to the second of the principles upon which, as I before stated, true religion is founded.

II. REVELATION.

RABBI. I hope I have succeeded in making you comprehend the mystery, and to feel the full conviction of the existence of an almighty and beneficent God, who alone has the power, as he had the goodness, to create and regulate the universe: of the nature and attributes of this Divine Being I shall more particularly speak hereafter, under its proper head.

Of this, the first principle of religion, being duly implanted and indelibly fixed in your mind, I have no doubt; but I have now to call on your belief in circumstances you can only know from the relation of others, being such as are called historical or traditional, of which you can have no personal or sensible conviction, but whose reception by you must depend on the confidence you have in the veracity of the documents detailing them: of such a nature is the account of the deity at Mount Sinai as related in the Holy Bible; and this kind of belief is what is understood by the word Faith. I have before stated the point at which the human faculties were stopped; that the wisest men could acquire only the mere abstract idea or imagination of the existence of God, and were unable to obtain any more particular knowledge: and even this knowledge,

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when refined, was so much of the nature of a philosophical reasoning, that it could not be brought down to the comprehension of common men, and of course could not command implicit belief. It was therefore essentially requisite that such important information should be communicated to mankind by some evident manifestation: such in fact, did actually take place; and the Almighty, as the omnipotent creator and protector of the universe, and at that moment acting as the divine legislator, did graciously condescend personally to communicate with mortal man, by revealing himself amidst astounding and tremendous manifestations of awful wonders, on the Mount Sinai, in the presence of the children of Israel, consisting of six hundred thousand men, besides women and children.

The history of this gracious revelation is detailed in the Holy Bible; a sacred book, the truth of which has never been doubted, and which demands our most perfect faith. But although this public and impressive revelation did actually take place at the time when circumstances rendered it proper and necessary, the beneficent Creator had not left his creatures absolutely ignorant of his existence, his power and his providence, until that period, which was more than three thousand years after the creation: we shall

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find, by consulting the sacred volume, that a very early communication was held by the Almighty with the primitive inhabitants of this earth, and was repeated on various occasions. In Paradise the Lord is described as directing the conduct of Adam and Eve, whose disobedience occasioned their being driven from that happy state into the world at large. Again, when Cain murdered his brother Abel, the Lord personally called him to account, and declared his punishment. We also find the Almighty appearing to Noah, mercifully selecting him and his family to be saved from the destruction of the deluge; and, after the restoration of the earth, blessing him, and laying down laws for his observance. Again, after a lapse of time, when inconsiderate and wicked men had forgotten the power, and disregarded the benevolence of the Omnipotent Creator, Abraham appearing worthy of selection, was visited, tried, and eventually favoured and blessed by the Divine Protector of mankind, who graciously made himself manifest to the pious patriarch, as also to his son Isaac, and grandson Jacob: these devout and pious patriarchs inculcated the true sense of religion to their children, an impression which, though never absolutely effaced, was nevertheless much weakened and disfigured by their long residence in Egypt;

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until the Almighty, according to his promise to Abraham, called on Moses, from a burning bush, to undertake the delivery of the children of Israel from slavery in Egypt, and lead them to the desert in order to embody them into "A kingdom of priests and a holy nation:" the revelation at Mount Sinai followed, to complete the establishment of religion.

This manifestation took place in the presence of the whole nation, amidst the most overwhelming appearances of thunder, lightning, meteors, and tremendous sounds; the whole multitude there heard the awful announcement, "*I am the Lord thy God*," which implied, "Here you behold, as much as mortal sense can bear to see, the effulgence of your God, who brought you out of the land of Egypt." So public a declaration was evidently sufficient to have banished all doubt respecting the identity of that Invisible Power, the God of their forefathers, who had released them from bondage, and at that moment was about to give them laws for the regulating of their conduct, and for the instruction of their understandings. This mighty and wondrous delivery of the law, the impression of which has ever since remained on all the subsequent generations of mankind, is a sufficient authority for the belief of the sentiments,

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and the duty of obedience to all the commandments therein contained, and an incontrovertible evidence of the endowment of prophecy on pious men, of whom Moses was the first, the peculiar, and the greatest. The object of this sacred law is to teach man the knowledge of God, and the nature of his worship; it inculcates the doctrine, that man should *fear* the omnipotent and omniscient God, whom he is also bound in gratitude to *love* for the great care and manifold kindnesses daily and hourly dispensed.

Such is the revealed law, as written by Moses at the command of God, for the instruction of the children of Israel, whose mortal frame could not endure the few words uttered at Sinai, but who cried out unto Moses,* "Speak thou with us, and we will hear; but let not God speak with us lest we die." And hence, by the Lord's command did Moses commit the law to writing.† This sacred book he delivered to Joshua, in addition to which he inculcated a great number of unwritten explanatory rules and regulations. Joshua afterwards communicated to the elders these traditions, which have descended to us through a regular succession of pious and learned persons,‡

* Exod. xx. 19. † Deut. xxi. 24—27.

‡ Aboth cap. 1.

and serve as an additional, as well as an incontrovertible, evidence of the great and sacred revelation that accompanied its original delivery, and which at this period is regarded as an object of veneration, and source of instruction, the commandments of which we are bound to obey, whilst its doctrines lead the way to worldly peace and eternal happiness.

By this relation, you are enabled to understand what is meant by Revelation. What are your feelings on this subject?

S. I believe that God descended on Mount Sinai, in order to convince his people of his actual existence; and that he did transmit his holy will through the medium of his servant Moses and other prophets, whose inspired words are to be deemed equally sacred; so that we are bound to obey all the commandments contained in the sacred books, and attend to the moral rules laid down for us, as well as to believe the doctrines deduced by them.

R. I am highly satisfied with your reply: it shews, that you have not only been attentive, but that you have correctly understood, and properly considered, all I have expressed. I shall now proceed to explain the third principle on which our holy religion is founded.

III. THE RESPONSIBILITY OF MAN.

RABBI. After having established in your mind the first great truth, viz. the existence of a merciful Almighty God, as also, that the actual identification of such a fact was made evident by the divine revelation at Sinai, it naturally follows that you should be desirous of knowing what relation these circumstances have to yourself; in fact it is this very knowledge that connects you with, and constitutes, the true religion.

I depend greatly on your acquaintance with the Holy Bible for your ready comprehension of the explanation of these principles; and you will have to refer to that authority for many points I shall occasionally notice.

The two first principles already considered, are respectively plain simple axioms, which are clearly stated, easily understood, and proved; the third, however, viz. the Responsibility of Man, requires the preparatory belief of several important propositions:—

1st. That man is a being compounded of body and spirit: the first is mortal, and its substance is dissolved and separated after death; while the second is immortal, being the spiritual soul

imparted from God*, which quits the body at its decease, and never dies†.

2nd. That the soul, at its departure from the body, will receive reward or punishment according to its conduct through life‡.

3rd. That man is allowed free will to act as best pleases himself during life. This is decidedly proved by the law enacting commandments to be obeyed, and expressing the consequences resulting from obedience and disobedience; at the same time leaving to man his own choice of action§.

4th. That the Almighty God, by his providence, superintends the world he has created; and being omniscient, he is completely aware of all that passes therein, however secretly it may appear to have been transacted‖: nor is this providence confined to the general superintendence of states or nations, but is extended to the individual actions of man¶.

These propositions are undeniable truths, and must be received by you as such; their proofs and further explanation will be perceived as we proceed; they will also serve as subjects for you to study and reason upon, when more advanced in sacred

* Genesis, ii. 7.
† Eccles. xii. 7.
‡ Job, xxxiv, 11.
§ Deut. xxx. 19, 20.
‖ Psalm, xciv. 9—11.
¶ Job, xxiv. 21.

knowledge; the result of which will be so clear a conviction, as will insure your enjoyment of the supreme happiness religion confers on the sensible and well-regulated mind: for the present, you have only to attend to the observations I shall make, as to what they lead.

Being admitted as such, these truths evidently show that man, a being composed of a body which is mortal, subject to die and be dissolved, is also endowed with a soul which is immortal and retains its existence after life. This soul, being the intellectual part, or that which is the organ wherein all human faculties are situate, receives the impressions of the senses, regulates the judgment and consequently the actions of man, and must therefore be the portion destined to receive reward or punishment according to its conduct during life: gifted with understanding and powers, acquiring the knowledge as well as the comprehension of the principles heretofore laid down, it becomes bound to the Almighty Creator by all the ties of veneration and gratitude, so as to make it an indispensable duty to fear God with a deeply felt awe, as due to the contemplation of his wondrous works, as well as to love him for his gracious benefits: to evince which worship and adoration to his divinity, as also the ready obedience to

his commandments, are duties for which the sentient and immaterial soul becomes completely responsible.

True religion, we thus perceive, may be said to affect the heart and soul, understanding and sensibility: general knowledge is a mere acquaintance with things of this world, but religious knowledge interests the feelings and regulates the actions of life. "We must," says the emphatic Mendelsohn, "seek God with the heart in unison with the head; for if separated, the heart would be prone to superstition, and the head incline to infidelity." True religion has its seat in the understanding, works on the spirit, enlivens the soul, warms the heart, and, when duly impressed thereby, leads man to a conduct replete with happiness; for, as the divine psalmist expresses himself, "the statutes of the Lord are right, rejoicing the heart, &c."*

These, then, are the principles on which all true religion is founded; the particular dogmas for belief, and rules for action, I shall explain as we proceed in our discourse. Enough, however, may be concluded from what has been said, to be certain that the man who fears and loves his God, whose thoughts are constantly impressed by

* Psalm xix. 28.

gratitude, by the necessity of obedience, hope and dependence on the divine Lord of all, is religious in his mind, his feelings, and his actions*; such a man, studying the sacred law and fulfilling its dictates, attending to the doctrines of the wise, and teaching the ignorant, is a practical religionist; such a man, who is earnest in all his proceedings, whose conduct is altogether guided by a due deference and pure love towards the Almighty God, without being lured by the expectance of reward, or restrained by fear of punishment, but impelled by vivid internal feeling; whose prayers and addresses to the Supreme Being are not the merely mechanical or habitual acts of worship, but the warm aspirations of a heart impressed with true religious fervour, will assuredly be happy in this world, and enjoy eternal bliss in the next.

S. O my dear Sir, how thankful ought I to be for the very clear manner in which you have explained religion and pointed out its principles: I now understand why you insisted on my being prepared by the knowledge and study of the holy Bible, every word of which I believe to be true. I was astonished, and almost disbelieved what I the other day read of the bones of an elephant, an animal living only in hot climates, having been

* Psalm xvi. 8.

discovered to lie imbedded in a mountain of ice in Siberia; but even this is now clearly explained, and I am convinced that it was carried thither by the waters of the deluge; I also believe the Dead Sea, and bituminous lakes yet existing in Judea, to be the remains of Sodom and Gomorrah; so that there can be no question of the truth of all contained in the Bible; consequently all the portion that relates to, and so powerfully describes, the omnipotence and mercy of God, cannot admit of the smallest doubt: but, Sir, you have yet to describe and explain the particular form which we profess; namely, Judaism, or the Jewish religion.

R. I am truly gratified to find that you have so readily comprehended the difficult statements I have endeavoured to bring down to your young understanding; it not only proves you to possess acute perception, but also a steady, attentive mind; which will much facilitate the execution of the next and most important part of my task, I mean the elucidation of the ancient and holy form of faith so solemnly introduced, and so arduously adhered to by our nation.

JUDAISM.

Rabbi. The Jewish religion, or Judaism, is founded solely on the law of Moses, so called from its having been brought down by him from Mount Sinai. With the particulars of these laws, he had been inspired by the Almighty during the forty days he remained on the Mount, after receiving the Ten Commandments; these he afterwards embodied in the sacred volume, known and accepted as the written law, and called the Pentateuch, or the Five Books of Moses, contained in the volume we term the Bible. We also, from the same source, receive, as sacred and authentic, a large number of traditions not committed to writing, but transmitted by word of mouth down to later times; without which, many enactments in the holy Bible could not have been understood and acted upon; these, termed traditional or oral laws, were collected and formed into a volume called the "Mishna," by Rabbi Jehudah Hakodesh, A. M. 4150: in addition to this, we are guided by the explications of the later schools of pious and learned rabbins, constituting what is now known by the name of the Talmud or Gemara. The Pentateuch, or five books of Moses,

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the original law, as written by that unparalleled, meek, and pious prophet at the command of God, is entitled "An Inheritance for Israel*;" a circumstance, the remembrance of which, we ought to cherish with feelings of great exultation; viz. that our forefathers were the chosen people by whose generations this precious divine gift has been preserved and spread throughout the world: it is properly termed "an inheritance," for such it is fixed by the promise of the Almighty to his devout adorer, our forefather Abraham†, repeated to his grandson Jacob, and delivered to us as to a "kingdom of priests and holy people‡" by Moses. Ah! would to God, we still deserved that holy title, by our reverence of its contents, and fervent worship of its Divine Author, whose merciful promises are constantly hovering about us! as he graciously expressed§ "for I will remember the covenant, &c."

Scholar. What is meant by a "kingdom of priests, and a holy nation?"

R. It is the glorious title and sacred function with which the Almighty graced the children of Israel, whom he had delivered from Egyptian bondage, and had selected according to the

* Deut. xxxiii. 4.
† Gen. xxviii. 18.
‡ Exod. xix. 6.
§ Lev. xxvi. 44, 45.

promise so often given to our pious patriarch Abraham; that "by thy seed shall all the nations of the earth be blessed*:" this promise was most solemnly expressed and elucidated by the glorious Divine Being, at the moment of the august revelation at Mount Sinai†, "that they should be his peculiar treasure above all people." Such, indeed, was the result: the Jewish nation became the sole and trusty depository of the sacred law, whence in the course of time all the nations of the earth imbibed the true essence of religion, the knowledge of God, the sense of worship, and the road to everlasting happiness. The favoured Hebrew nation was governed by a theocracy; God was its monarch, its guide, defender and benefactor; the manners, the customs, nay even the occupations of the people were all imbued with a priestlike devout ritual, and their persons hallowed by the avoidance of defilement, through contact with aught that savoured of idolatry or uncleanness. The state and government of the nation attracted the notice, and induced among the surrounding nations a spirit of inquiry, and a desire of imitating a system so pure and excellent. Nor, even to this hour, after more than three thousand years, has this influence ceased.

* Genesis, xii. 3. † Exod. xix. 5, 6.

Notwithstanding the numerous and overwhelming misfortunes which have befallen the nation, however its individual members may be dispersed, it still exists in its integrity, a living miracle of the Almighty Power, an evidence of his gracious providence, and a proof of the spiritual permanence of his divine law. So strong is the truth of this observation, that even a recent elegant and acute Unitarian writer closes a long argument by saying, "How is it possible to conceive a stronger evidence of this great truth; that the spiritual advancement of the whole race of mankind was the object of the peculiar discipline of your nation?"*

How sensible, then, ought we to be of this distinction! how dearly ought we to cherish this divine commission! and how requisite, therefore, that we devote all our energies to evince ourselves deserving of the truth, by a correct attention to religious observances, pious thoughts, and devout conduct!

This law is the basis of our faith, and director of our actions, as our law-giver Moses hath expressed it†; "Know therefore this day, and consider it in thy heart, that the Lord he is God in

* Providence: as manifested through Israel.—By Miss Martineau. Page 52.

† Deut. iv. 39, 40.

the heavens above, and the earth beneath, there is none else; thou shalt therefore keep his commandments which I command thee this day, that it may go well with thee, and thou mayst prolong thy days upon the earth, which the Lord thy God hath given to thee."

You may thus perceive that our religion consists in an exact observance of all the laws and statutes contained in the five sacred books of Moses; yet, in order to perform this duty with proper earnestness and correct feeling, it were well if we endeavoured to impress our minds with the true principles wherein they are founded, so that we might be led to obey these injunctions, from an internal conviction that such is our bounden duty towards the Divine Legislator, and such our devotion to his mercy, and prostration to his supremacy.

The celebrated pious philosopher, Moses Mendelsohn, has the following remarks on this subject*. "It is to be observed, that this revelation at Sinai was not the promulgation of principles or doctrines, but an evident and convincing identification of the existence of an omnipotent, eternal,

* Jerusalem, Part II, p. 48—58, from which this is condensed.

and gracious God, who created and regulates the world, and who at that moment was legislating for a newly formed nation. The Thora, or law there delivered, details the order of creation by the Almighty and the history of mankind; but most particularly with respect to the family and descendants of Abraham; it contains no philosophical disquisition, nothing more than a decided code of laws to be implicitly obeyed, by means of which Man shall evince his feelings towards God and live at peace with his fellow-creatures; yet, simply legislative as it is, it contains in its latent spirit an immense treasure of religious sentiment and moral intelligence, which are, as it were, so incorporated with these laws, as to form one lucid code; and so close is this union, that our rabbins compare it to that of the body and soul."

Now, as my intention by this discourse is to interest your feelings and excite a religious fervour in your soul, without which all knowledge or learning is vain; I will, before attempting the necessary explication of its fundamental laws, put forth for your information the thirteen articles of faith, deduced by the pious and learned rabbi Moshe Ben Maimon (better known by the names of Rambam and Maimonides), from the commandments contained in the Bible, and the settled

truths resulting therefrom. These articles, or, as they are called, creeds, are now the accepted grounds of faith by the Hebrew nation throughout the world. It will be proper that you should comprehend the intention wherewith this list was composed; many persons have imagined that every one of its articles was in itself one of the principles of religion, for such would the term *Ikkorim* seem to imply; this, however, is a mistake; as several of them are found in the Pentateuch as simple commandments; nothing more is meant by this enumeration, than the selection of such doctrines and articles for belief as are fundamental to the Jewish faith, and indispensable to be so regarded by every true believer*. In the whole of our investigation, we shall find each of them individually to be a branch naturally growing out of the three principles already described and established.

The Thirteen Articles of Faith, or, the Judaic Creed.

"I. I believe, with a perfect faith, that God (blessed be his name!) is the creator and governor

* Rosh. Amunah, page 8. I. Abarbanel.

of all created beings, and that he alone is the maker of all productions."

This first and principal article of faith, on which every other article is founded, has already been made clear to you when treating on the first principle, "The Existence of God;" this also does Job* point out to his friends, "Do but ask the cattle, and they will teach thee," &c. &c. See also the prophet Isaiah and others†.

"II. I believe, with a perfect faith, that the Creator (blessed be his name!) is solely ONE, and that there exists no unity like unto his, and that he alone is our God, who was, who is, and who will be so to eternity."

There may be some difficulty to explain this article for popular instruction; yet, with the help of a little consideration, I think it might be made perfectly clear. That God is solely *One*‡, means that his essence is complete in itself, and does not consist of a number of parts put together. This is what is meant by the word *One*. Neither is it

* Job xii. 7—9.

† Isaiah xliv. 24; and xl. 26; and Nehem. ix. 6; and Psalm xiv. 5.

‡ Deut. vi. 4.

to be considered as a noun of number, as when we say, one man, not two or more men; but God is *One;* a being standing alone, without any one like him existing, and therefore "there is no unity like unto his." It is quite impossible to imagine that there can be more than one God, one supreme power, by whose will this stupendous universe was created; for were there more than one, they would, from the nature of things, possess some shades of difference, which is decidedly incompatible with that wonderful uniformity so evident throughout the created system. Neither can there be more than one who could possibly possess the same transcendent omnipotence, providence, and beneficence, so incontrovertibly considered as constituting attributes belonging to the divine Father of all; but were it so, *one* of this imagined number, if corporeal, must decidedly be dependent on the other; for, were they, as spiritual beings, equal in essence and power, they would inevitably constitute *One* and the same: it is therefore impossible that we can acknowledge more than *One God,* who has created and governs the world, who alone is our eternal God, under whose divine presence we live, and in whose goodness we trust*.

* Isaiah xl. 18; Deut. iv. 15.

"III. I believe, with a perfect faith, that the Creator (blessed be his name!) is incorporeal, neither subject to corporeal incidents, nor having any form or figure...."

God, being a supreme, eternal, spiritual essence, cannot be conceived as being corporeal; for body or substance will decay, and cannot therefore be eternal; neither (not having been created), can he be imagined to possess any particular figure; hence it is quite beyond the power of mortal man to form any such idea, as attached to the Almighty Creator.

"IV. I believe, with a perfect faith, that the Creator (blessed be his name!) is both the first and last of all things."

This article expresses the eternity of the Godhead, and from what has been stated in explication of the first principle, its truth must be evident; for as the Almighty God is the universal Creator, he must necessarily have existed before creation, and therefore must have been the first, before even time itself was created: consequently, as his existence is thus independent of time, he must remain at last when time is no more*.

* Deut. xxxii. 40; Isaiah xliv. 6; and xliii. 10.

"V. I believe, with a perfect faith, that to the Creator (blessed be his name!), yea, to him alone, is it proper to address our prayers, and not to any other being."

On this head very little is required to be remarked: every human being who has the knowledge of a God, feels the natural impulse to express his adoration, or to submit his petition for grace or favour to the omnipotent and beneficent Father of all, and most purely delightful is this religious practice. The man who has God ever before him—who addresses his thanksgivings to his Maker in joy and gratitude, who pours out his heart in sorrow, who adores and worships his beneficent Creator, and never passes a moment of his life, but with the constant impression of God's continued superintendence and manifold mercies—lives a life of purity and happiness, and approaches the state expressed by the Divine Psalmist, "thou hast made him a little lower than angels, and hast crowned him with glory and honour." This delightful sense, resulting from the communion with God by prayer, can only arise when the heart and soul are joined in such act of worship. And this exclusive devotion of the mind, so indispensable when approaching the deity in humble prayer, can never exist,

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if such orisons are delivered as a mere mechanical repetition of prescribed forms at stated periods read off as a task or duty, with the absence of the due feeling and proper appreciation of the sacred character of such divine service. This article seems peculiarly formed to guard us against the addressing our prayer to any object but the one true Almighty God, a prohibition frequently reiterated in the Bible, and although in these enlightened times, there may be less danger of such departure from orthodoxy than the period when Maimonides composed this creed, still too much care cannot be taken to avoid all appearances tending to encourage the suspicion of an accordance with the worship of other religions, by attendance on their service, or imitating their customs; all such conduct being more or less considered as criminal*.

"VI. I believe, with a perfect faith, that all the words of the prophets are true."

In our observations on the second principle, "Revelation," we proved how necessary it was to fix the wandering mind of weak mortals by some direct emanation from the divine source;

* Lev. xix. 4; Exod. xx. 3; ibid. xxiii. 13.

hence, the asseveration contained in this article, as one of the creeds, is as requisite as it is true.

" VII. I believe, with a perfect faith, that the prophecy of Moses, our instructor, is true, and that he exceeded all the prophets who preceded or succeeded him."

This is a very important article, for not only does it express the pre-eminence of God's chosen servant Moses*, but must be regarded as declaring our belief in the predictions and denunciations pronounced by him, and recorded in the sacred volume he handed down to the children of Israel.

Our transcendent teacher, Moses, was indeed an extraordinary person, and in every respect worthy the veneration here pointed out as due to him; he was as perfect as human nature possibly could be; pious, earnest, exemplary, meek, and wholly devoted to God and to the care of his flock; he was favoured with peculiar attention by the gracious condescension of the Almighty, whose communications with this his faithful servant were, we might say, given with a colloquy almost personal: allowed to approach the sacred and Divine Presence at any time, and to make any

* Numb. xii. 6, 7, 8.

representation he thought his duty urged him to do, a gracious reply was never withheld: whereas the communication of prophecy to all others was either through the intermediation of an angel, a dream, a trance, or vision; as with Elijah, Elisha, Nathan, &c., or the unexpected and involuntary impulse of prophecy poured out by an inspiration of which they were not apprized, and which they did not intend, as with Balaam; but with Moses, the divine afflatus was like an oral communication, readily and blandly conveyed.

"VIII. I believe, with a perfect faith, that the law we now have in our possession, is the same which was given to Moses our instructor."

This is equally important, and testifies our belief in the authenticity and authority of the copy of the Scripture, as well as the traditionary exposition which has regularly descended to us through so many ages, and believed to have been explanatory instructions given by divine inspiration to Moses; who communicated them to Joshua and the elders, from whom they were received by the judges, until they came to the great court of the Sanhedrin during the time of the temple; subsequently to which, they were regularly transmitted through a long succession of pious and learned

rabbins, who were the heads of the colleges in Babylon and Palestine*. The complete acquiescence and veneration with which these oral laws have been received and acted upon during such a number of ages, would of itself have been a sufficient evidence of their authenticity, did not their very essence and character point out their divine origin; hence they are properly placed by the learned and pious rabbi, as a portion of this creed.

"IX. I believe, with a perfect faith, that this law will never be changed, and that the Creator (blessed be his name!) will never inculcate another law."

This, in essentials, must evidently be the case†; for the Almighty never changes. This belief is not to be shaken or affected; although a number of laws from local circumstances cannot at present be acted upon, such as those connected with the priesthood, the land, &c.: it is only where obedience is practicable, that it is declared as indispensible and unalterable‡.

"X. I believe, with a perfect faith, that the

* Vide, Talmud, Aboth 1st. † Numb. xxiii. 19.
‡ Deut. iv. 2.

Creator (blessed be his name!) knoweth all the actions and thoughts of Man."

This prescience of the deity, although comprised among the attributes of God already treated of, is nevertheless very properly placed here, as belonging to the second principle, "*Revelation;*" we find it expressed, or implied, in many places in Scripture*, and it is an essential article of belief.

"XI. I believe, with a perfect faith, that the Creator (blessed be his name!) rewards those who observe his commandments, and punishes those who transgress them."

This article appertains to the third principle, "The Responsibility of Man," and is connected with the preceding article declaratory of our belief in God's omniscience: upon the complete belief of this, much of the duty of Man depends; for, although, in the sincere and perfect worship of God, no such motives as the hope of reward or the fear of punishment ought to be entertained, our devotional sentiments and feelings being prompted by heartfelt veneration and love only; yet it is necessary for inconsiderate man, that he should feel such an ordination to be existing, and

* Samuel i. 2, 3; Psalm xxx. 15; and cxxxix. 1—6.

for that purpose it is repeatedly, variously, and strongly put forth in the Scriptures, and therefore is an impressive and important article of belief.

"XII. I believe, with a perfect faith, that the Messiah will come; and although his coming be delayed, I will still patiently await in the hope of his appearance."

The coming of the Messiah, and the restoration of the children of Israel to their land, as well as the acknowledgment of one Almighty God by all nations, has been foretold by so many prophets, either in plain terms, as by the prophets Isaiah, Zechariah, Malachi*, or in more figurative language by our patriarch Jacob, Moses, and others, that it cannot be otherwise considered than an article of belief by all who have faith in the sacred writings; nor is the uncertainty of the time when the Messiah will make his appearance any impediment; as the angel told the prophet Daniel, "Go thy ways; the words are closed up and sealed till the time of the end†."

"XIII. I believe, with a perfect faith, that

* Zechar. 8, *passim*; Mic. iv. 1—5; Zephaniah, iii. 20; Isaiah xiv. 1—3.

† Daniel xii. 9.

there will be a resurrection of the dead at the time when it shall please the Creator (blessed and exalted be his name for ever!)."

The prophet Ezekiel* has most particularly promulgated the coming of such an event; which —as well as the day of judgment, when at the end of the world, all its inhabitants will be judged, punishments be entailed on the wicked, and eternal felicity bestowed on the deserving—are predictions resting on many prophecies, either direct or in allusion; together with many traditions on the subject which have been long accepted and established as articles of belief; of which evidences are abundantly found of this in various parts of Scripture; such are the examples of Enoch, Elijah, Elisha, &c. &c. This subject is, however, too profound, to be expounded in so elementary a exposition as this; you, therefore, my dear lad, must believe it on the credit of our rabbins, until you are capable to seek its comprehension and conviction from its proper sources.

* Ezek. xxxvii. 11—14; Daniel xii. 2, 3.

The Ten Commandments.

The main purpose of the impressive and astounding revelation at Mount Sinai, was (as I have before expressed) that of affording a personal and self-evident manifestation, graciously evincing to the whole mass of a rude and uncultivated people, the actual existence of the eternal and omnipotent Creator, who, with miraculous wonders and irresistible power, had emancipated their persons from slavery, and saved their souls from being sunk into abominable idolatry, as well as for the purpose of constituting them a favoured nation, selected by God, to obey his laws and propagate the knowledge of his ineffable divinity to all the rest of mankind.

Let us now examine into the nature of the "Ten Commandments," then and there delivered, engraven by the hand of God on two tables of stone, and given to Moses as a covenant for the children of Israel.

The first four of these commandments are evidently such as relate to the knowledge and the worship of the Almighty; and the six following, such as shall regulate the conduct of man towards his fellow men. We may moreover remark, that

these ten short behests, contain the germ of all the laws afterwards detailed throughout the Bible; I shall notice a few illustrations of this as we proceed through their explication, and enlarge on this idea as sanctioned by some learned authorities, when treating on their particular enumeration in the Appendix.

"I. I am THE LORD THY GOD, which have brought thee out of the land of Egypt, out of the house of bondage."

This portion is most correctly esteemed by us as the First Commandment; what is added to it in the English and other translations, viz. "Thou shalt have no other gods, &c," we consider as forming the commencement of the Second Commandment; for this declaration must be regarded, from the very circumstances attendant on its delivery, as specially given for the express purpose of impressing "firm belief" in the existence of a Supreme Divine Power, the universal Creator and graciously ruling Providence; hence, it constitutes one of the positive or active commandments, and is to be obeyed by its belief; whereas, the other part forms one of those that forbid certain actions, and are therefore termed Negative Commandments, i. e. acts to be abstained from. Our

ever-to-be-venerated teacher and prophet Moses, in his recapitulation of the law*, enlarges on the subject of this commandment in the section† called, " Sh'ma Ysrael," wherein he declares that the *Eternal*, who is our God, is *One*. I have already endeavoured to give you an idea of the nature and character of the unity attached to the Creator, for which we have no completely expressive word but *One*, thereby implying one sole indivisible Being. The chapter just mentioned, proceeds to tell man that it is his duty " to love his God, with all his heart, all his soul, and all his might; expressions strong enough to excite the full and proper feeling in such as will seriously pay attention to them: and being aware of the frail nature of man, and knowing how soon the strongest impressions are liable to be worn out, Moses farther enjoins the people, " always to bear them in the heart to teach them to their descendants, and to speak of them at all times and seasons;" and in order to refresh the memory, " you shall bind them as a sign upon your arm and your forehead, and even write them on your door-posts and gates." Our holy rabbins have properly ordered this important chapter to be twice regularly repeated in our daily prayers, that we may at all

* Deut. vi. 4. † Ibid.

times be impressed with, and carry about us, the recollection of the constant presence of an Almighty, gracious, and superintending God, whom we are bound to venerate, to love, and to worship.

N. B. All our laws enjoining love to our fellow men, and all regulating worship, &c., evidently arise from this source.

"II. Thou shalt have no other gods before me: thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."

The first commandment, as I have already explained, comprises in a few words our active duties towards God; and this negative commandment goes to confirm the same injunction, by forbidding any form of worship whatever, either to a plurality of gods, or any other object but the true God, be it in a created or a fabricated form:

it will be quite unnecessary to enlarge on the words of this commandment, being, as they are, at once so plain and intelligible: it is, however, proper to remark, that belief in soothsayers,* spirits, omens, or witchcraft, is idolatrous, inasmuch as it implies a trust or dependence on vanities, but which correctly can only be fixed on God†; that we may accord with what the Scripture teaches, "Thou must be perfect with the Lord thy God‡."

N. B. The laws forbidding witchcraft, false prophecy, and strange ceremonies, &c. come under this article.

"III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

God is an essence so exalted, that his very name is sacred; the actual true name composed of four letters, and hence called Tetragrammaton, is very properly deemed much too holy for common enunciation by human lips; whenever therefore it is met with in the Bible or Prayer-book, it is always expressed by its points, and not by its letters, and hence is read ADONAI, the punctuation of which is of similar form; nay, even this sub-

* Deut. xviiii. 10—22. † Jerem. xvii. 7.
‡ Deut. xviii. 13.

stituted name is never uttered but with due reverence. The commandment specially forbids its use in vain, that is to say, lightly, on every slight occasion, such as common swearing, which sometimes becomes a shocking habit, as disgusting as it is sinful: how much worse then is it, when made use of for deceit! and how unpardonable when employed to testify falsehood; it becomes absolute blasphemy to call the name of the God of truth in evidence of what you know to be false*: even the uttering of prayers containing the sacred name, irreverently, without the proper devout feeling, is a sin of this order: the only time in which it may be permitted, is in a court of of justice†, or on some very solemn and important occasion.

N. B. The prohibitory laws against oaths, deception, cursing, the regulation of Nazarites, oaths, &c. &c., are deduced from this commandment.

" IV. Remember the sabbath day, to keep it holy; six days shalt thou labour, and do all thy work: but the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work,

* Lev. xix. 12.

† Deut. vi. 13; x. 20.

thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it."

The observance of the sabbath, as a day of rest from all kinds of labour, had already been commanded, when the manna was supplied by Divine Providence as a daily food. The same ordinance is found repeated on a number of other occasions; it is significantly termed "a sign between God and the children of Israel," and dedicated as a day of rest and spiritual enjoyment, in commemoration of the six days which the Almighty chose to occupy in the creation; as also that the specific ordinance of making the seventh* a day of complete rest, is decidedly a type, by the observance of which the children of Israel should evince their belief, that the creation of the universe was actually the work of that eternal omnipotent God whose sacred behest was at that moment so gloriously promulgated at Sinai, in the presence of the whole nation†. With this exalted

* Genesis, ii. 1, 2. † Exod. xxxi. 13.

idea was the sabbath instituted; and hence it is a fundamental duty that we strictly obey this commandment, and consecrate it by devoting ourselves to the worship and praise of the Almighty Creator; we ought on that sacred day to leave all worldly pursuits, and employ the time in contemplating the wondrous works of God with a grateful sense of his manifold kindnesses.

N. B. This commandment is a type of all the festivals instituted throughout the year, a source of all the laws respecting their observance, and the punishments on their infringement, the sabbatical year, the jubilee, &c. &c.

"V. Honour thy father and thy mother; that thy days may be long upon the land, which the Lord thy God giveth thee."

Our rabbins have remarked, that this commandment is placed between those pointing out our duties to God, and those regulating our conduct towards our fellow-creatures; and that it is precisely suited to such an intermediate position, as the duties it imposes are modifications of the high sense of respect and obedience due to the Father of the universe, which, in a proportionate degree, must be entertained for the parents who are the source of your corporeal existence, while

your soul is the spiritual portion, the source of which is from God.

There are some peculiarities to be remarked in the terms employed throughout this commandment. "Honour your parents" is the dictatorial expression used to inculcate this duty: to love them is a natural result requiring no legislation: this is the only example in the decalogue where a reason or a reward accompanies the precept: viz. "that thy days may be long in the land, &c. &c." On another occasion, where the same law is expressed,* "Fear your father and mother;" it is closed by "I am the Lord your God;" all this gives an importance to a commandment, which otherwise might be rather too lightly considered; as it only affects the conduct of a small circle of persons within themselves, and has not the character of being any of those divine or social duties affecting the mass of mankind in a general view: hence, it appears evident that the object of this commandment, so expressed, actually is to make the duty towards parents a serious positive law to be religiously obeyed: it being nearly allied in character, though immeasurably inferior to that we owe to God, the eternal Father of all:—an extension of somewhat similar feeling of respect and

* Lev. xix. 3.

gratitude is also due to all those who have acted the parts of parents towards us, as guardians, masters, teachers, &c.

N. B. Under the general idea comprised in this commandment, the laws and ceremonies instituted for the honor and glory of God, in or out of the holy temple, &c. may be included, as also all such as are attached to kings, prophets, governors, &c.

" VI. Thou shalt not commit murder."

The three following commandments are each expressed by a simple and single prohibition; and this very terseness is strongly indicative of their general bearing in the most enlarged sense; thus, this commandment prohibiting murder, not only implies the act of wilfully depriving a fellow human being of life by sudden violence; a law which had for ages been in force*, but it also implies any measure likely to be slowly producing such fatal consequence, as the administration of poisons, the inducing death by exciting dangerous mental affections, such as intense grief, despondency, violent passion, revenge, &c., or by a conduct so continued and irritating as might lead to suicide: also the occasioning an

* Genesis ix. 5, 6.

exposure to fatal accidents or consequences, as was the case with Uriah, who was so disposed of by David.

The neglect of assistance to a person in danger, comes likewise under this species of crime*.

N. B. The laws of houses of refuge for innocent homicides; those against harsh treatment of men in general, and the poor in particular, the placing a guard round the flat roof of a house to prevent accidents, &c. &c., are all arising from the principles laid down by this commandment.

"VII. Thou shalt not commit adultery."

This commandment, which forbids the cohabitation of a married man or woman with any stranger, is highly important to the happy enjoyment of life†; it also prohibits the formation of such incestuous marriages as are enumerated in the law; even the indulgence of slight liberties under such circumstances leads to dreadful consequences: and such are strongly described and warned against by the wise King Solomon in Proverbs, throughout the 5th, 6th, and 7th chapters.

N. B. Many laws spring from this source, such as the prohibition of marriage with persons of

* Lev. xix. 16. † Malachi ii. 14—15.

strange religions; the exclusion of illegitimate offspring; laws against seduction, &c. &c.

"VIII. Thou shalt not steal."

I have already stated, that the short and simple words used in the three last commandments, are strongly indicative of their large bearing; in no case is this fact so evident as in the one now under view: so forcibly were our ancient rabbins impressed with the influence of this circumstance, that they have considered this commandment to be mainly directed against the most atrocious of the various crimes of this class; viz. that of stealing human beings to enslave them, and have pointed out other prohibitory laws in the Bible, as referring to the various other descriptions of theft; such as stealing in private, or robbing in public, which are specifically pointed out in Leviticus, xix. 11—13, or fraudulently withholding the property of others of whatever kind it may be, see Deut. xxiv. 14, 15; or even procrastinating the payment of debts when having the means, see Prov. iii. 28; every species of deception, even if only in thought, by which a false opinion is induced, and the latter is expressly called "a theft of the heart."

N. B. All the laws against theft and fraud,

weight and measure, gleanings of the field, &c. &c., come under this head.

" IX. Thou shalt not bear false witness against thy neighbour."

By this commandment, we are forbidden, not only the bearing false testimony or instituting a false suit in a court of justice*, but are prohibited the promulgation of any kind of falsehood whatever; such as scandal†, which is often productive of great evil in society, even mere idle conversation, when inconsiderately repeated or incautiously propagated, frequently occasions much mischief‡; but personal slander is absolute wickedness.§ Our rabbins compare such actions to the corrupting influence of a fly-blow in a piece of wholesome flesh meat, and go so far as to say, " A man should be careful even in praise, that it be not overcharged, lest it should lead to a suspicion of blame."

N. B. The laws respecting the credibility of witnesses; those against bribery and corruption; the scandalizing a female captive; the appointment of a king and judges, &c. &c., are all deducible from this commandment.

* Prov. xix. 9.
† Levit. xix. 16; Prov. xiii. 5.
‡ Prov. x. 19.
§ Prov. x. 31.

"X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's."

Covetousness, or an envious wish to possess the property of others; ambition to equal or surpass others in the enjoyment of the goods of this world, by which a desire is cherished to see them deprived of such comfort; are passions ruinous to the body and soul, exciting an envious discontent* and misery, irritating the mind, and eventually proving destructive to health, as well as inciting the commission of a multitude of wicked acts, leading to frauds, treachery, and even theft; our rabbins very correctly say†, "Envy, cupidity, and ambition, drive man out of the world;" man ought to be content with his lot, and confide in the wisdom and goodness of the Almighty God, who will at all times apportion to every one what he deserves, and what is most beneficial to him‡.

N. B. Not to impede the progress of another; usury laws; freely to give tithes; presents, gifts, &c.; and many other duties which may readily be ranked as opposed to covetousness and avarice, are included here.

* Prov. xiv. 30. † Aboth, iv. ‡ Prov. iii. 5, 6.

Recapitulation.

Rabbi. Now, my dear lad, having taken a general view of religion, I am desirous to know how far I have succeeded in my endeavours to make it clear to your understanding: be so kind, therefore, as to inform me in the best way you are able, what is your idea of God and his attributes.

Scholar. My dear Sir, I am very thankful for the pains you have taken to explain to me the whole of this important and difficult subject: I have been very attentive to all the information you have so particularly and pleasingly taken the trouble to convey, and I hope to be able to shew that your endeavours have not been fruitless. I am sensible of the existence of God, who is One in his nature, the sole Creator of the universe, eternal in his being, without form or substance, and therefore invisible, all-wise, omnipresent, kind, just, and merciful.

R. How know you all this?

S. Our own reflection on the nature and order of all things around us, must, if we think deeply on the subject, oblige us to conclude that there exists a power to cause, or a master-spirit to form

them, and to ensure their regularity and permanence; but for the actual proof of such a fact, we are indebted to Revelation: such indeed did the Almighty graciously condescend to evince in full glory, on Mount Sinai, whereby a striking impulse was made on the whole of the nation present, and subsequently on the whole world, producing as strong a conviction as the limited understanding of weak mortals could possibly be made to acquire.

R. Was that the only purpose of this wonderful and astounding manifestation of the Deity?

S. No; not the only one; the enactment of laws was a principal object; the Ten Commandments, the ground-work for the laws afterwards detailed by Moses in the Holy Bible, were then announced, and our implicit obedience directed to be rendered to them; the awful exhibition of that day also enforces the conviction, that prophecy is an emanation from God, given for our information and admonition, and must, therefore, be received with all due reverence; replete as it is with wise and consolatory doctrines, instructive at once to the mind, and salutary to the soul.

Thus it is, that we find the inspired prophets enlarge and make clear what frequently is only slightly expressed in the Pentateuch; through

their aid it is that we are enabled to understand that the soul is immortal*, and when the body dies, it departs to join the spiritual world whence it was taken; moreover this spiritual soul, or active portion of our being, has complete liberty to direct the actions of the body by its own free will: this renders it responsible for its conduct, and it must abide by the consequences of having obeyed, or having disregarded the laws of God laid down for its observance: hence it is beyond a doubt, that the soul, after its departure from the body, must receive its deserved reward or punishment: the weakness of the human mind, however, being deficient in the power of comprehending the precise nature of spiritual existence, can, of course, have no correct idea of the actual mode in which this retribution is effected; but there can be no question as to the fact.

R. Excellent! you have given a clear description of the principal doctrines, deducible from the sources we have examined; but have you not been taught others, whose origin is to be found in the text of the Bible? For example, you know that we are but poor weak mortals, and do not always refrain from acting wrongly. Is there no help

* Eccles. xii. 7.

for the poor sinner, who after all, may only have been indiscreet, but not radically wicked?

S. Yes, God in his mercy has left a way open, whereby the sinner may possibly be pardoned, and his deserved punishment be remitted; namely, by *repentance*. The penitent who addresses his God with a contrite heart, deeply impressed with a grievous sense of his guilt, confesses his sins, and most humbly prays for forgiveness; at the same time most solemnly and sincerely resolving not to relapse into wicked courses, but to be watchful over his conduct, and repair the evils already committed*, the merciful God will surely "attend to the earnest prayer and forgive."

R. In what does man's duty towards his Creator specially consist?

S. Our duty to God† consists in the awe and veneration with which we ought to be impressed towards him, the adoration with which we are to regard him as Creator, and the love we are bound to bear towards him as a gracious universal benefactor‡, we ought ever to bear him in our mind, "in our hearts and our souls;" replete with these sentiments from their own intrinsic excellence, unbiassed by the expectation of re-

* Isaiah i. 15; and lv. 7. † Deut. x. 12.
‡ 1 Chron. xxviii. 9.

ward, or fear of punishment: nay, if it became necessary, we must be ready even to lay down our lives for their maintenance.

R. By what means is such a feeling made manifest?

S. By the regular exercise of pious thoughts and sacred observances: by the regular repetition of the chapter *Sh'ma Israel* twice every day, its sacred doctrines will become indelibly impressed on our hearts: it will also be evident upon all occasions whenever, either to express our praise, tender our gratitude, or petition for grace and favour, we presume to offer up prayers to the Almighty and beneficent God, that we address him with all due meekness of spirit, true devotion, and perfect earnestness; always carefully avoiding the vulgar habit of coldly repeating the stated prayers without a due consideration of their sacredness and the impressive force of their pious composition; one cause of which, namely, the increasing neglect of studying the holy language in which they are framed, is greatly to be lamented; for we ought to be completely imbued with the true spirit of devotion whenever we make our approach towards God, with the earnestness of a pure mind and humble language: besides this duty of regular private*,

* Isaiah xxix. 13.

as well as inward, prayer, we must also join in public worship to declare the glory of God, in order that by the expression of our lips we may testify our trust in God, the strength of our faith, our complete devotion, and our gratitude.

To this may be added an obedience and firm adherence to our holy laws and religious observances, whereby we publicly glorify the Lord God of Israel: such conduct during life will afford us a reasonable hope, that after death we may deserve taking a part in the resurrection at the end of the world*, and enjoy celestial happiness in the world to come; as is most happily expressed by the Rambam. "Where the souls of the righteous will be delighted in the glory of the divine presence, and enjoy a sweet and plenary happiness in a world of complete perfection: they will rejoice in the cognizance of the Deity, and the knowledge of truth, which constitute a rapture and ecstasy beyond what mere mortal man can possibly have a due conception of; but the wicked will for ever be cut off; they will be shut out from all such enjoyment, and have no participation therewith†."

R. At what period is so happy a consummation to be expected?

* Eccles. xii. 7. † Maimonides Yad Hachzakah.

S. At the last day, or day of judgment, which the prophet Daniel hath foretold*. "And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt: and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, for ever and ever."

But before this consummation shall come to pass, we are assured that Israel will be restored to its native land, that the Messiah of the seed of David will come and establish the nation as the prophet Micah declares. "Every man under his vine and under his fig-tree, and the people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever†; but the exact time when this blessed state is to take place, is decidedly secret and not to be known to mortals, as the angel said to Daniel, "Go thy way, for the words are stored up and sealed till the time of the end. Blessed is he that waiteth."

R. What are the social duties?

S. Our duty towards our fellow-creatures may

* Daniel xii. 2, 3.

† Micah iv. 1; see also Isaiah xi. & xii, *passim*; likewise lxv. & xvii. &c.

all be comprised in the short sentence expressed by the sacred volume, Leviticus xix. 18. " Thou shalt love thy neighbour as thyself; I am the Lord." Numerous particular laws relative to the conduct of man in a social view, are spread throughout the Bible for our instruction and guidance through life, the most predominant of which are founded on universal charity.

R. What laws are those which make out the peculiar designation of the Jewish nation?

S. I. Circumcision, by which they are stamped with the covenant, made with our patriarch Abraham, through whose seed the true religion was promised to be promulgated, and all the nations of the earth to be blessed.

II. The strict adherence and proper employment of the Sabbath, in commemoration of the Almighty having chosen to create the world in six days, and to appoint the seventh for holy observance.

III. The prohibition of certain kinds of food, and the regulation of their preparation commanded for a select and holy nation, who should remain undefiled, and which to this day proves preventive of too intimate a connexion with persons of different faith.

IV. The wearing of Tsitsith (ציצית), or fringes

at the corners of a square clothing*; also the appointed chapters written on parchment, and worn in cases during prayer, on the forehead and left arm†, T'phillin (תפילין); as well as their being placed on every door-post of the houses‡, Mezuzas (מזוזות).

* Deut. xxii. 12. † Deut. vi. 8.
‡ Deut. vi. 9.

CALENDAR.

Although it may not be absolutely essential, in sketching this outline of the Jewish religion, to enter into a particular exposition of its various laws, ceremonies, and customs; yet, as the observances of the several festivals form prominent features, and are practised as commemorative of certain great events, which tend to manifest, as well as confirm, its most sacred and essential principles; they certainly are proper subjects for remark and attention. In acquitting myself of this part of my task, it may prove not unadvisable to follow the order of the Calendar, as this plan may afford me an opportunity of giving some account of the method of calculating the course of the year, and the order of its arrangements, which have been so long and so wonderfully acted upon by the Hebrews, with an accuracy surpassing all other chronologists.

The fountain of all knowledge, the holy Bible, has, in the course of its commandments, pointed out the grounds of the construction of the Almanack, by fixing the time of year at which the several festivals, or religious observances, are to be held.

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As soon as the Israelites were released from Egypt, the attention of Moses was called to a new era; he was no more to be guided by the Egyptian calendar, which the people had been in the habit of following, but was ordered to look out for the emergence of the moon then about to appear, and to regard it as the beginning of a new year*. This festival, being the first that was commanded, on account of the passover sacrificed on that occasion, was ordered to be annually kept for perpetual commemoration on the fourteenth day of Nissan, which in consequence was denominated the first month in the year, and all the festivals, wherever they are mentioned as such in the Pentateuch, are for this reason placed in the same order of months†; thus, the feast of trumpets, *Rosh Hoshana* (ראש השנה), or new year's day, is ordained to be held in the month which, according to this range, is called the seventh; although from arrangements subsequently made‡, it is now reckoned as the first month, or the commencement of the civil year, by which our years are at present reckoned and our dates regulated; while,

* Exod. xii. 2.

† See the whole order of the festivals in Numb. xxviii. 29.

‡ Exod. xxiii. 16; xxxiv. 22.

in computations made for sacred occasions, the former is considered as the ecclesiastical year.

This ordinance, that the appearance of the new moon was essential to the establishment of the ceremonies and sacrifices regulated for every new moon day or Rosh Hodesh (ראש חדש), was committed to the management of the Sanhedrin, who sat in the temple and issued proclamations of the day when the moon was declared to be visible, and the month considered as commenced; hence it sometimes occurred, that when the moon was not sufficiently advanced to be seen in time, on the day of its renewal; such month had thirty days allotted to it, the last of which is called the first day of Rosh Hodesh, from the fact that the new moon is actually formed, although it might not be visible in the horizon; and the following day called the second day of Rosh Hodesh, was reckoned as the first of the succeeding month.

However strictly this ordination of establishing the Rosh Hodesh by the actual appearance of the new moon was adhered to by the Sanhedrin (as is evident from the various rules laid down respecting the nature and value of the reports brought by their messengers, sent out for that especial purpose), it is asserted by all the rabbins, that a regular astronomical calculation, known to

Moses, was by him traditionally transmitted to his successors as a secret instruction, until it reached the Sanhedrin, who were thereby greatly assisted in effecting this lunar arrangement.

This, indeed, from the uncertainty attending mere ocular observation, which cloudy weather or other accidental circumstances might have rendered fallacious, appears to have been almost indispensable in order to ensure the requisite correctness: a brief outline of a system so unparalleled for its accuracy, and distinguished for its unaltered use through so many successive generations, down to the present period, may not be unacceptable in this place.

The Jewish year, regulated as before mentioned, consists of twelve lunar months, during each of which the moon revolves round the sun in the time of 29 days, 12 hours, and 793 subdivisions of 1080 computed parts of an hour*. Twelve such circumvolutions make up a lunar year, consisting of 354 days, 8 hours, and 48 or 49 minutes; whereas the solar year, or the period occupied by the revolution of the earth round the sun, contains 365 days, 5 hours, and 55¼ minutes: thus, it is evident, that the lunar year falls short

* This Judaic computation is equal to 29 days, 12 hours, 44 minutes, 3⅓ seconds.

of the solar by nearly 11 days in each year. Some arrangement was therefore indispensable to make these two differently calculated years agree at some point, in order that the sidereal time might accord: to effect this, a cycle of 19 years is taken, of which 12 years are called common lunar years, consisting of 353, 354, or 355 days each, according to rules established for that purpose; and an additional or thirteenth month of 30 days is introduced, and added to each of the remaining seven, which are termed embolismic, or leap years; namely, the 3rd, 6th, 8th, 11th, 14th, 17th and 19th; by means of which the lunar cycle, at its end of 19 years, is found to accord with the solar, and the moon and the earth meet at the same point of the sphere from which they set out at its commencement.

This sketch of the Jewish calendar will be sufficient for the comprehension of the changes that occur in the construction of the several current years; the holy Bible, as I have before said, is our guide; and in order to direct a due attention to the regulation of the festivals at the proper times, it explicitly commands special care to be taken that the festival of the passover be kept in the month Abib*, which signifies the month of

* Deut. xvii. 1; and Exod. v.

ripening; and, as the corn growing in that eastern climate does begin to ripen about April, it is clearly indicative that the vernal equinox, being the actual period of the exit from Egypt, is the proper time of year for the observance which this festival is designed to commemorate. This commandment being so decidedly marked, the fixing its proper period is of course a matter of great importance; but if, in following the course of the lunar years, we annually lose 11 days, it is evident that the time calculated and fixed upon for the celebration of the passover would every year become more distant from the proper season so strongly typified in the text; but by the judicious intercalation of a month, as before described, the whole arrangement is kept in balance, and our passover is always observed at the prescribed season.

The different number of days allotted to each distinct year, arises from a variety of circumstances regulating the festivals, as likewise from the necessity of making up nearly 11 more lapsed days, which are the result of an accumulation of small fractional parts left unprovided for during the space of 28 years, forming the solar cycle. It would be as tedious as unnecessary to enlarge on this farther than, as an example, to state a rule,

that the new-year's day cannot be fixed on the 1st, 4th, or 6th day of the week, as that would occasion Hoshanna Rabba to be held on the Sabbath, and Yom Kippur on Friday or Sunday, days incompatible with their respectively instituted ceremonies; so also are the various other festivals dependant on rules of this nature.

I shall now proceed with the Calendar, observing the order at present used from the beginning of the civil year, and notice the remarkable days as they occur: it will be useful for you to know that we have no specific names for the several days of the week, which are only designated by their order, as the first, second, &c., and not more than three or four are to be found in scripture as attached to months; nay, it is even questionable, whether these be pure Hebrew: the names now used are Chaldaic, and were adopted in Babylon by the rabbins who laid the foundation for the Mishna.

As a general rule of observance throughout the year, it must be noticed, that the days distinguishing the beginning of the month, whether there be one or two as before expressed,* are each called Rosh Hodesh (ראש חדש), on which the psalms of praise denominated Half Hallel are recited in the morning prayers, and some additions made in the liturgy; it

* See page 65.

is also an established custom, that on the eve of every Rosh Hodesh, a sort of penitential course is pursued; and at afternoon prayers, the confessional prayer (אשמנו), and propitiatorial petitions (סליחות), are humbly repeated, whence the day is called the minor day of atonement (יום כפור קטן). Such a regular monthly recognition of our sinful state is surely an edifying and pious procedure.

Tishri, called in Scripture, *Ethanim*, the first month of the civil year and seventh of the ecclesiastical, has 30 days; it is coeval with a range from 13th September to 12th October, dependant on its occurrence in an embolismic year or not; it is the richest month in the year for sacred days and festivals: the first two days known by the term of Rosh Hoshanah* are held as most sacred; our rabbins apply to them the verse in Psalms†, "Blow the trumpet on the New-moon day, on our solemn feast day, for this is a statute for Israel, a judgment of the God of Jacob:" the horn accordingly is sounded to awaken the remembrance of past actions, the merits or defaults of which are thought to influence the determination of our fate during the coming year. This being the day on which the world was first put into action, its anni-

* Numb. xxix. 1. † Psalm lxxxi. 2.

versary has traditionally been fixed on as a day of trial and judgment of man, whereon the whole of his conduct during the past year becomes the object of approval or censure, and influences the fate to be adjudged to him for the one commencing: hence, the attendance at the synagogue is strictly observed, the prayers, &c., allotted for the service of the day are all peculiarly devoted to the object of praise, to the great Creator of the universe, and supplication for mercy and forgiveness from the God of justice towards the erring mortals of this sinful earth.

The whole subsequent week, together with these two days, are called "The Ten Days of Repentance;" they are regarded with peculiar sanctity, and penitential prayers are every morning devoutly offered up in the synagogue: each day is held as a fast, either during its first portion, or entire, by the more strict; whilst devotion, charity, and repentance, most impressively occupy the thoughts, and regulate the conduct of the pious, who consider this the period at which all our conduct and actions are about to be adjudicated*.

The third day of this month a solemn fast is held, commemorating and deploring the sacrile-

* Vide Talmud, Rosh Hoshanah.

gious murder in the temple, of Gedaliah, the viceroy placed by Nebuchadnezzar over Jerusalem at its capture, which was accompanied by a like destruction of a large number of the people, as well as the infliction of much misery throughout the nation*.

The tenth day, Yom Kippur, is however the most prominent and important; it is appointed, and its observance commanded in the Bible, with great solemnity and peculiar ordination†. This great fast-day is ordered to be kept, as it were, with double sabbatical strictness; all manner of work is most rigidly forbidden, the soul is to be humbled by fasting, penitence, confession of sins, and propitiatory prayer; so deeply is it to be engaged in this holy occupation, that even the common conveniences, such as wearing of shoes, refreshment by washing or bathing, are to be abstained from; and this discipline is to commence on the eve of the ninth day, and continued until sunset of the tenth, for it is a day appointed for the atonement of sins "before the Lord‡."

The services of this day, as observed in the temple of Jerusalem, exhibited a grand and solemn spectacle; the high priest had a number of sacri-

* Jerem. xli. 2. † Levit. xxiii. 26—31.
‡ Levit. xvi. 30.

fices to offer, he was to make confession and implore pardon for himself, the priesthood, and the whole congregation; it was the only day in the year when he was allowed to enter with all due reverence into the Holy of Holies, where he might be said to have approached the very presence of God: the Levites were singing praises; the commonality of the nation in the outer courts were fasting and praying with hearts replete with contrition, and, whenever they heard the ineffable name of God pronounced by the priest, with holy fervour responded, "Blessed be the glory of his name for ever and ever!" Nay, even at this time, although deprived of the glorious temple, and constrained to substitute the best means we can in observance of this solemn day, we trust our endeavours are not in vain: for, truly speaking, the scene of a devout congregation in our synagogues on this day is very striking; nearly the whole of its twenty-four hours are occupied in earnest prayer, true devotion, and high-wrought praise, together with confession of sins and humble petitions from contrite and repentant hearts. Such being the simultaneous observance of the whole nation on the same day, and in nearly the same manner, throughout the civilized world, is at least strongly indicative of its earnestness,

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and encourages a fair ground for presuming to hope that the grace and mercy of the benevolent Almighty will ever be benignly extended to applicants so sincere and zealous. It must be also understood, that the state of mind thus induced includes the whole range of charitable feeling of men towards each other, for no one can expect to be pardoned by God if he be not at peace with his fellow-creature*.

The Jubilee year was also proclaimed in the temple on this day by the sound of trumpets†.

The fifteenth of this month is fixed for the festival of Succoth or Tabernacles†, also called in scripture, Chag Haasiv (חג האסיף), the Feast of In-gathering, or what we might denominate the Harvest Home, the period when all the produce of the year, the wine, the oil, and all the winter fruits, were housed: this festival is expressly commanded to be held as commemorative of the residence of the children of Israel in tents, during their journey through the wilderness‡, where, for forty years, they were sustained by the immediate providence of God, protected by his presence, and supported by his divine influence: we are accordingly commanded to commemorate the

* Mishna Yoma at the end. † Levit. xxiii. 9.
‡ Levit. xxiii. 41—43.

same by dwelling in Tabernacles during the seven days of this festival.

The celebration of the Feast of Tabernacles also, was one of the three periods of the year, when all the male portion of the nation were commanded to go up to the temple and evince their devotion by worship, and by gifts in proportion to their respective capabilities*. The Passover, and the Feast of Weeks, being the two other appointed periods. The first and seventh days of the Feast of Tabernacles are commanded to be considered as holy, that is to say, equal with the Sabbath; excepting only, that all such occupations as might be required for the preparation of food were allowed to be performed†. The intermediate five days, however, are called *Choll Hamoed*, or the lighter festival days; when the ordinary and necessary business of life might be followed; this regulation is likewise operative during the passover, the only other festival of a week's duration. A number of peculiar sacrifices were commanded to be offered on such occasions; in addition to which, another ceremonial was attached to these days of rejoicing; and such, indeed, is in a manner retained to this day; viz. that of processions, in which a branch of the

* Deut. xxiii. 14—17. † Exod. xii. 16.

palm-tree, a bough of myrtle, some willow twigs, together with the fruit of the citron-tree, were taken in the hand, and with joyous songs carried in procession round the altar; many and various mystical and typical meanings have been ingeniously, and some very aptly, conjectured to be attached to this peculiar selection, but the plainest reasons are surely the best: the palm always was, and yet is, an article used in processions; the citron was the most beautiful and best-flavoured fruit of the climate that could keep its qualities seven days; and so is the myrtle of that country an elegant shrub of very grateful odour; while the willow, a plant of a habitude indicating the presence of water, was joined to the more fragrant herbs, as commemorative of the arid desert devoid of that element, in which the people had so long sojourned, and were now bringing back to mind, gratefully praising God for the kindness and mercy shewn in so desolate a situation.

On the eighth day, an additional festival is enjoined to be held, called *Atzereth*, or the restraining; because the people who came from a distance were ordered to refrain from going home, and to stay and devote an additional day at this close of the season for sacrifice, thanksgiving, and glorification, in the temple of the beneficent God

who had so greatly favoured them: hence, in our prayers, this day is particularly entitled "The Period of our Rejoicing;" such, in fact, being its peculiar character. The number of sacrifices that were to be offered on that day being but few, there remained ample time for many modes of rejoicing: one of the impressive and pleasing sights exhibited at that period was the presentation of the ripe fruit and products of the earth, called *Becurim**. These were brought in great pomp by the several landholders in wrought baskets, many of which were of silver, with their contents beautifully arranged. A deputation of Levites went forth out of the gates of Jerusalem, and conducted the processions into the temple, singing select psalms all the way†; and when the fruits were brought to the priest, the owner repeated the prescribed recitation‡, waved the basket, and retired with profound impressions and deep veneration.

The seventh day of this festival (called הושענה רבה), although not held as one of the sacred, was a day of considerable importance during the period of the temple; it was the last on which the regular sacrifices were ordained to be offered daily during

* Deut. xxvi. 3—8. † Psalm xxx. cxxii. cl.
‡ Deut. xxvi. 5.

this festival, at first in a large number, but with a regular diminution from day to day. The order of procession on this day, was more imposing than on any other; and after seven times circumambulating the altar*, the usual collection of plants, viz. the palm-branch, &c., were cast aside, fresh twigs of willow substituted, and *Hosannah!*† was repeatedly and fervently vociferated. The willow was chosen from its being attached to a watery soil, as the prayers peculiarly addressed to the deity on this day, were propitiatory of genial rains to fructify the earth, and ward off the evils of equinoctial gales. In these times, analogous prayers and hymns are read and sung, the willow-branches waved, and at the end of the service it is the custom to beat off the leaves. Thus, you see, this peculiar festival has a double purpose; viz. the commemoration of the tedious detention and support of the nation during forty years in a dreary desert; as also a religious call for grateful worship at the close of a bountiful year.

In the present times, when, being expatriated, we are deprived of the latter reason; we nevertheless seize the opportunity of affixing to this festal period a more modern, but a very interesting annual celebration. It is just at this time of

* Numb. xxix. 13—34. † Talmud, Succoth, fol. 45.

year, that the weekly course of the sabbatical reading of the Pentateuch arrives at its completion; and on this occasion, in order to fulfil the behest, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night*," and, that we may never appear unoccupied with the law of God, we make the mode of procedure on the eighth day of this festival an important ceremonial: we read the last section of Deuteronomy, and immediately follow it up by reading the first chapter of Genesis; thus, joining the end of one annual course to the commencement of the next, and thus keeping up a perpetual circle in which there is no lapse of time, during which the children of Israel, the original conservators of the sacred law, can be said to be inattentive to its exercise.

This additional day, from such ceremonial procedure, is called *Simchath Torah* (שמחת תורה), the Rejoicing for the Law, in accordance with which, a variety of appropriate hymns, blessings, and praises, are added to the usual order of the festival worship of that day.

The sun, during the course of this month, passes through the constellation Libra.

* Josh. i. 8.

The second month of the civil, and eighth month of the ecclesiastical year, is called MARCHESVAN or CHESVAN; in Hebrew, BUL. The number of days allotted to this and to the next month, are the only instances of variety of their distribution occurring in different years, owing to certain rules dependent on the appointment of the new-year's day; all the other months holding their regular course of alternate 29 or 30 days each; and this regulation, as well as the order of making the leap-year, depends on the arrangement necessary for bringing the lunar cycle correct with the solar year as before-mentioned; in accordance with this rule, Marchesvan of this year, A. M. 5595, contains 30 days. The only peculiar days of observance in its course are, that Monday the 22nd, and the Thursday and the succeeding Monday, are appointed as days for fasting and putting forth petitions in humble prayer, for favorable and genial rains required to forward agricultural produce at the autumnal equinox which has just passed, and the deprecation of severe and destructive gales incident to that season.

This month runs from about the 13th October to the 12th November, the sun passing through the constellation *Cancer.*

The third month is named CHISLEV (כסליו): like the last, it has sometimes 29, or, as in this year, 30 days for its course: on the 25th of this month *Hannucah* commences, which, as its name implies, is a commemoration of the Consecration; a circumstance that took place in the second temple at the time of its recovery from the tyrannical profanation, and the subsequent prohibition of its holy service by Antiochus Epiphanes. About A.M. 3630, this restoration was effected through the bravery and prowess of Judas Maccabeus, one of its high priests, on which occasion, a very small lamp of consecrated oil was miraculously found capable of furnishing sufficient to supply all the established holy lights in the temple during eight days, until a fresh portion could be procured. This season is regarded as a joyous commemoration of the miracle, &c., during which a regular series of lights are every evening burned, commencing with one, gradually increasing to eight, such being the number of days of its observance. The laudatory psalms (Hallel*) and some appropriate hymns are added to the daily service, and the period considered as one fitted for national rejoicing. This historical event being comparatively of a later date, and consequently not noticed in the Bible;

* Psalms cxiii. to cxviii. inclusive.

does not possess the sanctity of the regular festivals ordained in the sacred text.

The course of the sun during this month, is through the zodiacal constellation Sagittarius, and runs from November 13th to December 11th.

The fourth month, named TEBETH, has 29 days, from about December 12 to January 9. The tenth is the only remarkable day, being kept as a solemn fast in commemoration of the commencement of the destruction of the first temple by Nebuchadnezzar; the established order of propitiatory and penitential prayers in use for fast days are accordingly read at the synagogues: this fast is referred to by Zachariah, as the fast of the tenth month*.

The course of the sun during this month, is through the constellation Capricornus.

The fifth month, called SH'VAT, contains 30 days, generally from January 10 to February 8, without any peculiar observance of individual days.

The sun's course through the zodiac, pervades the constellation *Aquarius*.

The sixth month, ADAR, contains in common

* Zach. viii. 19.

years 29 days, but in leap year 30 are allotted to it, and 29 to the second *Adar* or *Veadar;* this portion of the year is that selected for the intercalation of the additional month required in the arrangement of lunar years, in order to equalize them with the solar; and is perfected in the cycle of nineteen years: the embolismic or leap-years always being the 3rd, 6th, 9th, 11th, 14th, 17th, and 19th years of the cycle. Our attention to this is clearly pointed out in scripture, in order that due attention be paid to the regular arrangement of the correct season in which the passover is to be observed, "Be careful to observe the spring month for passover, &c*."

The range of the month Adar generally runs from February 9 to March 10, and that of the additional month, called Veadar, from March 4 to April 2; it is very evident, however, that great and marked differences must every year occur in this accordance, not only with respect to the agreement of days, but also as to the period of the sun's entry into the constellation Pisces, which in common years is always its course during the month Adar.

On the 14th of this month, the feast of *Purim*

* Deut. xvi. 1.

is celebrated, which is ushered in by a fast on the 13th, in commemoration of the one observed at Shushan by the command of Esther, whose heroic interposition prevented the total extermination of the Jewish nation spread through Persia and many surrounding countries, as had been designed by Haman, and had already been sanctioned by Ahasuerus. This festival is observed on the eve of the 13th, and the morning of the 14th of Adar, or of Veadar if leap-year, by reading the Book of Esther, and some prayers and thanksgivings purposely composed for the occasion: at the same time it is joyously observed at home by entertainments, and is particularly marked by sending presents of delicacies to friends, &c., the liberal dispensation of alms to the poor, in accordance to the text, Esther ix. 22, like that of *Hannucah* (חנוכה). This festival being only commemorative of an event of comparatively a modern date, it is not invested with the sanctity of those enacted by Moses in the Pentateuch.

Nissan, the seventh month of the civil, and the first of the ecclesiastical year, as before explained; has always 30 days, from about March 20 to April 18; this is the month to which the test of correct calculation is directed, in order that the

celebration of the Passover Festival on its fifteenth day should be as near as possible to the true period at which the exit from Egypt was effected; the outline given at the commencement of this section cursorily points out the system adopted to effect this, and the result is, that the time of year at which this commemoration is to be observed, must be as soon as possible after, but never before, the vernal equinox. This festival is in the law commanded to be held seven days, the first and last of which are to be kept sacred; and the intermediate days allowed to be employed in necessary occupations, although still to be regarded as holy days, in the same way as explained when treating of the Feast of Tabernacles: on this occasion, it is necessary to enter into a closer explanation of an apparent incorrectness in our present mode of observance of these sacred days of festivals; which, on all occasions, excepting the day of atonement, exceeds the original commandment, as we celebrate two such holy days instead of the one ordained in the text, so that we have eight days instead of seven at passover, two instead of one at the new year, &c. &c.; this arises from the same cause already detailed when treating on *Rosh Hodesh*; and this caution of keeping two days, in order that the real day might not be mistaken, was rendered

most important at this festival, lest, by error, leavened bread should be eaten on a prohibited day, by doing which, the greatest punishment held out in the Bible, viz. *Corath*, or "excision from after life," would be incurred. This custom was always followed in the provinces, places distant from Jerusalem, where the proclamation from the Sanhedrin could not reach: but, in Palestine, the day having with certainty been declared, was the only one observed.

During this festival, all articles produced by the fermentation of grain, such as bread, beer, spirits, &c. &c., must not only be refrained from, but must not even be admitted into the house*, and all the utensils must be scrupulously cleansed from any impurity occasioned by leavened articles.

The prayers, &c. adapted for the celebration of this period of emancipation, as it is therein termed, are of course, appropriate, and some very elegant poetical compositions sanctify and beautify the service. But the most impressive and national ceremony attached to this joyous period, is the assemblage of families on the two first evenings, to repeat a collection of narratives, talmudic extracts, praises and blessings, purposely

* Exod. xii. 19.

compiled to commemorate the glorious event, and to excite a lively sense of gratitude to the Almighty benefactor and protector of Israel, sundry ceremonies are observed, and it is the custom that all the servants and dependants of the family who are of the Jewish faith should participate in this exhilarating anniversary.

On the sixteenth of this month, during the period of the temple, a sheaf of the first ripening grain was offered at the altar; and from that day, fifty days were reckoned, at the end of which, the third festival, or day of general convocation, was to take place. Although the offering has ceased, the ceremony of counting the days continues to this time, and is declared after evening service, announcing the number of days and weeks; this custom, as well as many others, rouses a sensible reminiscence of the once happy state of Judea; it is termed *Omer*, from the measure of corn brought as an oblation.

The course of the sun during this month, is through the constellation Aries.

Iyar, found in scripture under the name of Ziv (meaning brightness), forms the eighth month, and has 29 days, ranging from about April 19 to May 17. During this month, the three fasts

instituted at the equinoxes, take place in the same manner as in *Marchesvan*, on some certain fixed and consecutive Monday and Thursday, and the subsequent Monday, in propitiation for kind and dewy moisture required during the summer heats.

The constellation through which the sun passes during this month, is Taurus.

SIVAN, the ninth month of the civil year, has always 30 days, from about May 18 to June 16.

The sixth day of this month being the 50th from that of offering the first sheaf (Omer), is celebrated as a festival, and called Sh'vuoth (שבועות), or the Feast of Weeks, when an offering of loaves made from the new corn then gathered in, was ordered to be prepared at home and brought to the temple as the first fruits of the year*. This was one of the three periods, when all who could, were to appear at Jerusalem† with sacrifices and free-will offerings. At present, when deprived of such opportunities by the destruction of the temple, we avail ourselves of this period of the year, which is precisely that when the nation was enlightened and hallowed by the delivery of the

* Lev. xxiii. 16, 17.

† Deut. xvi. 16; Exod. xxiii. 14—17.

law at Mount Sinai, to recite a number of commemorative prayers, praises, and psalms, in its celebration in the synagogue service. Religious persons employ the greater part of the night of the eve of this festival in reading large portions of the law prophets and Talmud, accompanied by suitable prayers.

The sun's course in this month, is through the constellation Gemini.

THAMMUS, the tenth month, comprises 29 days, from about June 17 to July 15; on the seventeenth, a solemn fast is held in the melancholy commemoration of the capture of Jerusalem by the Romans, and many other calamities then occurring*; it is remarkable that the conquest of the first temple by Nebuchadnezzar was in the same month, on the ninth day†.

The course of the sun is through the constellation Scorpio.

AB, the eleventh month, containing 30 days, from July 16 to August 4, is of equally dolorous complexion: the ninth day is particularly marked as the fatal period when the glory and government of the Jewish nation were overthrown by the

* Talmud Taanith, folio 4. † Jerem. xxxix. 22.

burning of the first temple, and the people being carried in captivity to Babylon and the neighbouring countries, as foretold by the prophets and related in the scriptures: this afflicting commemoration is infinitely aggravated by that of the complete destruction of the second temple, and the total subversion of the Jewish state by the Romans; which occurred at the same time of year. The recollection of such reiterated and accumulated afflictions gives greater intensity to our lamentation on this fast-day, which is kept with a strictness nearly similar to the day of atonement, though without its sacred character; it commences with the previous eve, and the synagogue service is performed by the faint light of dull tapers. The lamentations of Jeremiah, with a number of dolorous deploring elegiac compositions are mournfully chanted, and the whole conducted with impressive sadness; Zechariah calls this the fast of the fifth month*. It is customary after the fast day has passed, to change the name of the month to "*Menachem*," i. e. the comforter when employed as a date in correspondence, &c.

The course of the sun during this month, is through the constellation Leo.

* Zach. viii. 19.

Ellul, the twelfth month, has 29 days, from about August 15 to September 12 ; the last week of this closing month of the year wears a serious aspect: the new year is approaching ; the day on which man is to be adjudged for his deeds during the past year is nigh at hand, and the mind is roused to reflect on its sinful state, conscience is awakened to repentance, and the soul becomes deeply impressed with its responsibility ; many penitential prayers are offered, confession of sins most humbly made, and supplication for pardon earnestly presented during the last days of this month ; which, connected with the Feast of Trumpets "*Rosh Hoshana*," of the coming year and the concomitant ten penitential days in *Tishri*, and eventually closing with the holy day of atonement, tend to inspire us with hopes of mercy from the gracious Almighty God, Father of all. The days here mentioned, are termed "Days of Forgiveness," and thus is the year concluded with pious feeling, penitent compunction, devout worship, and acts of charity.

The course of the sun during this month through the zodiac, pervades Virgo.

APPENDIX.

The 613 Commandments ordained in the Pentateuch,

according to

The List formed by *Rabbi Moshe Mekutzi*, and arranged according to the classification of *Dr. Creitznach*.

with notes.

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INTRODUCTION.

In the foregoing manual, the object principally is to impress the heart and enlighten the mind, by a clear explanation of the nature and the objects of true religion; and most particularly to point out to the rising youth of the Jewish persuasion the verity, simplicity, and sanctity of the first and the purest system of religious faith, wherewith mortal man was favoured by the glorious and gracious emanation from the omnipotent Creator himself.

It has also been shewn, that we at this day are in possession of the sacred book containing the various commandments, laws, and statutes, as handed down from generation to generation, by the meek and pious Moses, through Joshua and a long range of holy prophets and learned men; as well as of the elucidation afforded by the oral law, transmitted by tradition from our revered lawgiver, who received the inspiration thereof during the forty days of his detention on the Mount Sinai.

For the legal administration of these laws, during the period of the national existence of the

sons of Israel in Judea, there were courts established of three judges in every small town, to determine on civil cases; and in such as contained one hundred and twenty inhabitants, there was a second court, formed of twenty-three judges for criminal cases; whereas in Jerusalem, the metropolis, two such criminal courts were established; while the grand Sanhedrin, consisting of seventy wise and pious men, were continually seated in the temple with the king at their head, making together seventy-one supreme judges, to whom all appeals were made, and by whom all statistical matters were determined. The law was the code by which every judgment was guided; but the terms therein expressed were often obscure; and notwithstanding the elucidation which the oral law afforded, there was some difficulty in defining, at all times, what was, or what was not amenable to punishment. The Talmud, however, gives some light to this ambiguity, and *Rabbi Shamloi* determined that the Pentateuch contained 248 laws for action, and 365 prohibitory enactments, making altogether 613 commandments to be implicitly obeyed This asseveration was generally received and acknowledged by the whole of the several rabbinical synods, but the particular enumeration of the same was not so easily made, or at least we have no very early account of its having been done; it is only at a much later period, when the Rabbi Chisdai, and afterwards Maimonides, and subsequently Rabbi Moshe Mekutzi severally made out the desired list. These separate enumerations have each some

difference in their several items, but on the whole are pretty consonant.

It follows, of course, that this manual would be imperfect if so important a part were omitted; and hence the addition of this appendix became necessary: in effecting which, for the sake of a more ready system than what the before-named authors had fixed for their guidance, advantage has been taken of a modern work on the subject, entitled *Thariag*, which has lately been composed and published by Dr. M. Creitznach*, in Frankfort; and the following list has been drawn up in the mode he has adopted, of classifying the articles according to their subjects, with this difference, however, that their individual bearing, where they agree, are, as near as may be, brought together; and hence the commixture of active and prohibitory laws to be found in this compilation.

My inducement to the adoption of Dr. Creitznach's plan of arrangement, has been the convenience of the young enquirer being able to have an easy recourse to it; more especially as the addition of this portion, is merely intended as a superficial guide to those of the modern educated, who most probably are completely ignorant of the existence of such numerous laws and their ramifications, established by our learned and

* It is but justice to acknowledge the obligation the construction of this portion owes to Dr. Creitznach's work, whose promise to continue a complete series of investigation on all relating to this subject, will, doubtless prove a valuable acquisition to the rising generation.

devout early rabbins, and of course are totally unacquainted with their published enumeration: I unfortunately cannot vouch for the absolute accuracy of the list here produced; as the discrepancy that appears on the comparison of all those hitherto composed, as well as the difficulty of the subject*, renders perfection almost impossible, and a more detailed elucidation would prove too polemical and extended for an elementary work like this.

The terms in which the several commandments are expressed, are purposely such as accord with the ideas affixed to every item by the rabbies in the Talmud, and it will be necessary when reading them, to have recourse to the Bible for the verse to which they are referred, the insertion of which in length would greatly have swelled this work and enhanced its price: the exercise induced by such a search, will excite the mind of the pupil to further inquiry; and, in truth, a master ought to be at his side for information on the subject of the duties and observances so long adopted and regularly practised by the nation; the thorough investigation of which requires a study peculiar to itself; a study formerly sedulously pursued, but at present too much neglected, which is much to be deplored; for, after all, the ceremonial part of religion is binding on man, inasmuch as it is founded on actual command-

* Witness the differences in the arrangement of Maimonides, and the remarks of other authors on the subject.

ments in the Sacred Bible, and farther, not only does it inculcate the duty of a devout obedience to the laws of God, but the habitual practice of such observances keeps alive the important recollection of our actual state on earth, and our dependance on divine Providence; it also disposes the mind to pious reflection, and brings it continually under the influence of divine grace, inducing the felicitous sensation of constant love and veneration due to the Almighty Father of all.

TABLE OF THE MOSAIC LAW.

(A.) marks laws enjoining Action.

(P.) marks laws enacting Prohibitions.

The Roman numerals on the right hand of the page, indicate the commandments in the Decalogue, under which the principle of the law must be ranged.

1. Religious and Moral Laws.
2. Circumcision.
3. Laws respecting Festivals.
4. Matrimony.
5. Food.
6. Property.
7. Civil and Military.
8. respecting Oaths and Vows.
9. Priests' dues.
10. Agriculture.
11. Alms and Benefactions.
12. Temple Service.
13. Purifications.
14. Immutability of the Mosaic Law.

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THE 613 COMMANDMENTS.

I. RELIGIOUS AND MORAL LAWS.

LAW.		DEC.
(A)	1. To believe that God, whose glory was shewn at Sinai, and who had delivered the children of Israel from Egypt, is the true and only God. Exod. xx. 3.	I.
(A)	2. To believe in the unity of God. Deut. vi. 4.	I.
(A)	3. To love God and his law and obey its commandments, at all risks. Deut. vi. 5.	I.
(A)	4. That the fear of God be predominant on all occasions in life. Ibid. x. 20.	I.
(A)	5. To sanctify and adore the name of God. Leviticus, xxii. 23*.	III.
(P)	6. Not to worship aught but the almighty God who revealed himself at Sinai. Exod. xx. 3.	II.
(P)	7. Not to use the name of God on light occasions, or irreverently. Lev. xxii. 32.	III.
(A)	8. Daily to address prayers to God with due devotion. Exod. xxiii. 25†.	III.
(A)	9. To repeat the *Shma Israel* every morning and evening. Deut. vi. 7‡.	I.
(A)	10. To say grace after meals. Ibid. viii. 10.	III.
(A)	11. To teach the law to thy children. Deut. xxxi. 6. 7.	I.
(A)	12. The priests to bless the children during Divine service. Num. vi. 23.	III.
(A)	13. To write a copy of the law for private use. Deut. xxxi. 19.	I.

* Vide Note 1 at the end. † Ib. Note 2. ‡ Ib. Note 3.

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LAW.		DEC.
(A)	14. A king must write a second copy for official purposes. Ibid. xvii. 18.	IX.
(P)	15. Never at any period to neglect or cast off these principles and laws. Deut. iv. 9.	I.
(A)	16. To wear the phylacteries on the arm during prayer. Ibid. vi. 8.	I.
(A)	17. Also on the forehead. Ibid.	I.
(A)	18. To fix the prescribed chapters on thy doors and gates (*Mezuzos*). Ibid. vi. 9.	I.
(A)	19. To wear fringes at the corners of the square habits. *Tsisith*. Deut. xxii. 12.	I.
(P)	20. Not to speculate on reward when doing virtuous actions. Ibid. vi. 16.	I.
(A)	21. Ever to bear in mind that God orders every thing for the best. Deut. viii. 5.	I.
(A)	22. A sinner, desirous of pardon, and putting his trust in God, must, when praying for mercy, be repentant and confess his sins. Numb. v. 7.	I.
(A)	23. In all transactions in life must thou strive to imitate the goodness of God. Deut. xiii. 5.	I.
(A)	24. To bear universal love to thy fellow-creatures. Leviticus, xix. 18.	I.
(A)	25. To attach thyself to, and follow the example of good and pious men. Deut. xiii. 5.	I.
(A)	26. To love the stranger. Ibid. x. 19.	I.
(A)	27. To pay due respect to age. Leviticus, xix. 32.	I.
(P)	28. Not to bear inward and concealed hatred against each other. Ibid. xix. 17.	V.
(P)	29. Nor put thy neighbour to shame by public abuse. Ibid.	VI.
(P)	30. Nor seek revenge. Ibid. xix. 18.	VI.
(P)	31. Nor harbour ill-will. Ibid.	VI.

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LAW.		DEC.
(A)	32. But to expostulate with and reprove him. Deut. xix. 17.	I.
(P)	33. Not to scandalise him. Ibid. 16.	VI.
(P)	34. Not to listen to false reports. A judge most particularly must not hear one party in the absence of the other. Exod. xxiii. 1.	III.
(P)	35. Not to injure the widow or orphan, nor indeed any one else. Exod. xxii. 22.	VI.
(P)	36. Not to deliver up a slave who has run away from another nation. Deut. xxiii. 16.	VIII.
(P)	37. Not to indulge in speculations on unsearchable matters. Numb. xv. 39.	I.
(P)	38. Not to make any inquiries that might lead to infidelity. Ibid.	II.
(P)	39. Not to utter blasphemous expressions. Exod. xxii. 28.	III.
(P)	40. Not to lead any community to idolatrous worship. Ibid. xxiii. 13.	II.
(P)	41. Nor any individual. Ibid. and Deut. xiii. 12.	II.
(P)	42. Not to make any idol even for a heathen. Levit. xix. 5, 4.	II.
(P)	43. Not to make the form of any celestial or human figure for worship, although they may not be those of forms used for idols. Exod. xx. 20.	II.
(P)	44. Not to raise a standing pillar with figures, or an image of stone for worship. Leviticus, xxvi. 1.	II.
(P)	45. Nor any idolatrous figure whether graven or otherwise for yourself, although not intended for worship. Exod. xx. 4.	II.
(P)	46. Not to make profit or use of any ornament appertaining to idols. Deut. vii. 25.	II.

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LAW.		DEC.
(P) 47.	Nor of the idols themselves, or their appurtenances. Deut. vii. 26.	II.
(P) 48.	Not to be present at any idolatrous worship, nor even to cast an eye upon it. Leviticus, xix. 4.*	II.
(P) 49.	Not to practise any religious ceremony towards idols, although not intended as worship. Exod. xx. 5.	II.
(P) 50.	Not to evince any respectful carriage towards idols, although not in the usual form. Ibid. xxiii. 24.	II.
(P) 51.	Not in any way to use aught like the temple worship in the presence of idols, although they might not be such as are used in idolatrous service. Ibid. xx. 5.	II.
(A) 52.	All idols and their appurtenances must be completely destroyed. Deut. xii. 3.	II.
(A) 53.	To destroy every town wherein idolatry is practised within the Jewish realm. Ibid. xii. 2.	II.
(P) 54.	Such town never to be rebuilt. Ibid. xiii. 16.	II.
(P) 55.	Not to make use of any spoil of places destroyed on account of idolatry. Ibid. xiii. 17.	II.
(P) 56.	Not to injure or destroy aught connected with the temple, or the sacred materials devoted to the service of God. Ibid. xii. 4.	III.
(P) 57.	To hold no intimacy with a seducer to idolatry. Ibid. xiii. 8—9.	II.
(P) 58.	Nor to be in any way assisting him. Ibid.	II.
(P) 59.	Nor to screen him from justice. Ibid.	II.
(P) 60.	Nor defend him. Ibid.	II.
(P) 61.	Nor withhold aught that might ensure punishment. Ibid.	II.

* Vide note 4.

LAW.		DEC.
(A)	62. To be obedient to the behest of a true prophet. Deut. xviii. 15.	V.
(P)	63. Not to use the name of idols in any prophecy even for a truly sacred object. Exod. xxiii. 13.	II.
(P)	64. Not to attend to any one else who should so do, even if he exhibit an apparent miracle. Deut. xiii. 3.	II.
(P)	65. Not to utter false prophecies. Ibid. xviii. 20.	III.
(P)	66. Not to suffer fear to prevent the execution of a false prophet. Deut. xviii. 20—22.	VI.
(P)	67. Not to practise necromancy. Deut. xviii. 10—11.	II.
(P)	68. Nor to suffer such proceedings. Ibid. xviii. 12.	II.
(P)	69. Nor an interpreter of signs. Ibid. x. 11.	II.
(P)	70. Nor the consultation of familiar spirits. Ibid.	II.
(P)	71. Nor wizards. Ibid.	II.
(P)	72. Nor offer up children to Moloch. Leviticus, xx. 2.	II.
(P)	73. Nor to use incantations. Deut. xviii. 10.	II.
(P)	74. Nor have recourse to divination. Ibid.	II.
(P)	75. Nor the marking of times. Ibid.	II.
(P)	76. Nor the use of witchcraft. Ibid.	II.
(P)	77. Nor that of charms. Ibid.	II.
(P)	78. Nor enchantments. Ibid.	II.
(P)	79. Not to make any erection of stone, even for true worship. Deut. xvi. 22.	II.
(P)	80. Not to plant trees in the neighbourhood of God's altar. Ibid. xvi. 21.	II.
(P)	81. Not to shave the borders of the head. Leviticus, xix. 27.	II.
(P)	82. Nor the borders of the beard. Ibid.	II.

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LAW. DEC.

(P) 83. Not to pluck out hair to occasion baldness, for mourning. Deut. xiv. 1. II.

(P) 84. Not to scarify letters or figures in the skin, on the same account. Leviticus, xix. 28. II.

(P) 85. Not to enter into any bond of friendship or covenant with any one of the seven heathen nations. Deut. vii. 3. VII.

(P) 86. Not to allow any of them to settle in Palestine unless they had surrendered in peace. Exod. xxiii. 33. II.

(P) 87. Nor allow them to possess land. Ibid. II.

(P) 88. Not to adopt the manner or the ceremonies of their worship. Leviticus, xviii. 3. II.

(P) 89. Women not to wear male vesture. Deut. xxii. 5. VII.

(P) 90. Nor man those of woman. Ibid. VII.

(A) 91. Never to be forgetful of the kindness and continual providence of God. Ibid. vi. 12. I.

II. CIRCUMCISION.

(A) 92. Every Israelite is bound to have his male issue circumcised on the eighth day from his birth. Leviticus, xxii. 3.* VII.

III. FESTIVALS.

(A) 93. To observe and sanctify the Sabbath day. Exod. xx. 8. IV.

(A) 94. To devote it as a day of complete rest. Ibid. xxiii. 12. IV.

(A) 95. Not to do any work thereon. Ibid. xx. 10.† IV.

* Vide note 5. † Note 6.

LAW.		DEC.
(A)	96. Not to go out of his immediate neighbourhood on the Sabbath day. Exod. xvi. 29.*	IV.
(P)	97. Not to kindle fire or handle lights. Ibid. xxxv. 3.	VI.
(A)	98. To study the stars, and calculate the changes of the moon, in order to fix the order of months and festivals. Deut. iv. 6.	IV.
(A)	99. The Senhadrim in Jerusalem to declare the day of the new moon. Exod. xii. 2.	IV.
(A)	100. To rest on the first day of Passover festival. Leviticus, xxiii. 7.	IV.
(A)	101. To expatiate on, and detail the circumstances of the exit from Egypt to your household on the evening of the festival. Exod. xiii. 3.	IV.
(P)	102. Not to do any work on the first day of the Passover. Numb. xxviii. 18.	IV.
(A)	103. To rest on the seventh day of the Passover festival. Leviticus, xxiii. 8.	IV.
(P)	104. To do no work on that day. Numb. xxviii. 25.	IV.
(P)	105. Not to eat any fermented article, whether solid or fluid during the seven days of the festival. Exod. xii. 15.†	IV.
(P)	106. Not to have any within your controul. Ibid. xii. 19.	IV.
(P)	107. Nor any to be seen in any of your premises. Deut. xvi. 4.	IV.
(P)	108. Nor any article with which fermented matter may be mixed although it may not have the appearance of bread. Exod. xii. 20.	IV.
(A)	109. To clear away and abandon all fermented articles under your controul the morning before the first day. Ibid. xii. 15.	IV.

* The Talmud fixes 2000 cubits as the utmost distance allowed. † Vide note 7.

LAW.		DEC.
(A)	110. To eat unleavened bread on the first night at least. Exod. xii. 18.	IV.
(A)	111. To rest on the fiftieth day from the second day of Passover, being the feast of Weeks. Leviticus, xxiii. 15.	IV.
(P)	112. Not to do any work on that day. Ibid. xxiii. 21.	IV.
(A)	113. To rest on the Feast of Trumpets, or New year's day. Leviticus, xxiii. 24.	IV.
(P)	114. Not to do any work thereon. Numb. xxix. 1.	IV.
(A)	115. To blow the trumpet at divine service on that day. Ibid.*	IV.
(A)	116. To rest on the day of Atonement. Leviticus, xxiii. 32.	IV.
(P)	117. To do no work on that day. Numb. xxix. 7.	IV.
(P)	118. To abstain from eating and drinking. Leviticus, xxiii. 29. †	IV.
(A)	119. To fast, and the mind to be afflicted by the guilt of sin. Ibid. xxiii. 27.	IV.
(A)	120. To rest on the first day of the Feast of Tabernacles. Ibid. xxiii. 35.	IV.
(P)	121. To do no work on that day. Numb. xxix. 1.	IV.
(P)	122. Not to do any work on the eighth day of the feast day of Tabernacles. Numb. xxix. 35.	IV.
(A)	123. To dwell in Tabernacles during the first seven days of the festival. Leviticus, xxiii. 42.	IV.
(A)	124. To collect a branch of palm, a handsome fruit, sprig of myrtle, and twigs of willow to grace the festival. Ibid. xxiii. 40.	IV.
(A)	125. Half a shekel to be every year devoted by every Israelite toward the service of the Temple. Exod. xxx. 12.	V.

* Vide note 8. † Ib. note 9.

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IV. MATRIMONIAL LAWS.

(A) 126. To enter into the matrimonial state for the propagation of mankind. Gen. i. 28. VII.

(A) 127. Marriage to be performed according to the prescribed ceremonies, as by law established. Deut. xxiv. 1. VII.

(P) 128. Not to cohabit with unmarried women. Ibid. xxiii. 18. VII.

(P) 129. Not to fail in providing for the wife all necessaries and comforts. Exod. xxi. 9. VII.

(A) 130. Divorces to be conducted according to the laws thereunto established. Deut. xxiv. 1. IV.

(P) 131. A divorced wife, having married a second husband and become a widow, cannot be again married to her first. Ibid. xxiv. 3—5. VII.

(A) 132. A man who has forcibly cohabited with a maiden, must marry her, and pay a fine to the father. Ibid. xxii. 29. VII.

(P) 133. A woman married by the man who has violated her can never be divorced from him. Ibid. xxii. 29. VII.

(A) 134. A man who, by whatever means, has beguiled a maiden, must marry her; but if the father objects, she must be portioned by the delinquent. Exod. xxii. 16, 17. VII.

(P) 135. Not to prostitute a daughter. Leviticus, xix. 29. VII.

(A) 136. Any man who has falsely calumniated the woman he married as not being a virgin, must keep her for life. Deut. xxii. 13—19. IX.

(P) 137. Can never, but with her own consent, divorce her. Ibid. IX.

(P) 138. A woman left a widow, without having borne a child, cannot marry any one except her late husband's brother, if such there be unless refused by him. Ibid. xxv. 5. VII.

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(A) 139. To become the husband to the widow of a deceased brother who shall have died childless. Deut. xxv. 5. VII.

(A) 140. Should he refuse so to do, he must suffer the widow to pull off his shoe, and spit in his face in the presence of three respectable persons, after which she is at liberty to marry any one else. Ibid. xxv. 9. VII.

(A) 141. A woman suspected of adultery by her husband, must undergo the trial of drinking the bitter water of purification. Numb. v. 24. VII.

(P) 142. The meat offering brought on such occasion, must not have any oil poured on it. Ibid. v. 16. VII.

(P) 143. Nor any frankincense. Ibid. VII.

(P) 144. Incestuous intercourse forbidden with the father. Leviticus, xviii. 7.

(P) 145. The same with the father's brother. xviii. 14. VII.

(P) 146. With a step-mother. Ibid. xviii. 17. VII.

(P) 147. With a mother. Ibid. xviii. 7. VII.

(P) 148. With a son's wife, even if she become a widow. Ibid. xviii. 15. VII.

(P) 149. With a son's daughter. Ibid. xviii. 10. VII.

(P) 150. Or daughter's daughter. Ibid. VII.

(P) 151. Or with a daughter. Ibid. VII.

(P) 152. With any mother and daughter. Ibid. xviii. 15. VII.

(P) 153. With a woman and her son's daughter. Ibid. VII.

(P) 154. With a woman and her daughter's daughter. Ibid. VII.

(P) 155. With a sister. Ibid. xviii. 9. VII.

(P) 156. With a half-sister. Ibid. VII.

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LAW.		DEC.
(P) 157.	With a father's sister. Leviticus xviii. 12.	VII.
(P) 158.	With a mother's sister. Ibid. xviii. 13.	VII.
(P) 159.	With the wife's sister. Ibid. xviii. 18.*	VII.
(P) 160.	With a brother's wife, unless a childless widow. Ibid. xviii. 19.	VII.
(P) 161.	With father's brother's widow, Ibid. xviii. 14.†	VII.
(P) 162.	Not to cohabit with a woman betrothed to another. Ibid. xviii. 20.	VII.
(P) 163.	Nor with any woman during menstruation. Ibid. xviii. 19.	VII.
(P) 164.	Nor with unnatural sex. Ibid. xviii. 22.	VII.
(P) 165.	Nor bestial. Ibid. xviii. 23.	VII.
(P) 166.	The same forbidden to females.	VII.
(P) 167.	To avoid all enticement to such crimes. Ibid. xviii. 26.	VII.
(P) 168.	Not to intermarry with any of the people of the seven condemned nations. Deut. vii. 5.	VII.
(P) 169.	No Ammonite allowed to become a member of the Jewish community. Ibid. xxiii. 3.	VII.
(P) 170.	Nor a Moabite. Ibid.	VII.
(P) 171.	But an Edomite of the third generation is not to be discarded. Ibid. xxiii. 9.	VII.
(P) 172.	The same rule holds towards the Egyptian. Ibid.	VII.
(P) 173.	No one illegitimately born shall be admitted into the community. Deut. xxiii. 3.	VII.
(P) 174.	Neither an emasculated person. Ibid. xxiii. 2.	VII.
(P) 175.	Nor a eunuch. Ibid.	VII.

* Vide note 10. † Vide note 10.

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(P) 176. Emasculation, either human or bestial forbidden. Ibid. VII.

(P) 177. A priest must not marry an unchaste woman. Levit. xxi. 7. VII.

(P) 178. Nor any one pointed out in scripture as unfit for him. Ibid. VII.

(P) 179. Nor a woman divorced. Ibid. VII.

(P) 180. Nor the High-priest a widow. Ibid. xxi. 14. VII.

(P) 181. Nor have any connection with her. Ibid. VII.

(A) 182. But must marry a maiden. Ibid. xxi. 13. VII.

V. LAWS RESPECTING FOOD.

(P) 183. Not to eat of the flesh of any four-footed animal that doth not chew the cud, and hath cloven feet. Levit. xi. 4. II

(P) 184. Nor of unclean birds. Ibid. xi. 13. II.

(P) 185. Nor of fish which have not fins and scales. Ibid. xi. 11. II.

(P) 186. Nor of winged creeping insects. Deut. xiv. 19. II.

(P) 187. Nor of insects creeping on the earth. Levit. xi. 41. II.

(P) 188. Nor of any aquatic insect. Ibid. xi. 43. II.

(A) 189. To see that the beasts slaughtered for food be of the proper description. Ibid. xi. 47. II.

(A) 190. To see that the birds be not of those species declared unclean in scripture. Ibid. II.

(A) 191. To see that the fish have both scales and fins. Ibid. II.

(A) 192. Also to notice that of the flying insect class, only such locusts as are expressed can be allowed to be eaten. Ibid. II.

LAW.		DEC.
(A)	193. Animals and birds intended for food, must be slaughtered according to the rules laid down and established for that purpose. Deut. xii. 21.*	I.
(A)	194. The blood of birds and game so slaughtered, must be covered with earth or dust. Leviticus xvii. 13.	I.
(P)	195. Not to eat flesh which has not undergone the regular rules for slaughtering. Deut. xiv. 21.	I.
(P)	196. Not to eat the flesh of an animal which has been seriously injured or wounded. Exod. 22. 31.	I.
(P)	197. Not to eat the flesh of an unruly ox, condemned by justice to be killed on account of some injury done by him. Ibid. xxi. 28.	VI.
(P)	198. Not to eat any flesh taken from an animal whilst yet alive. Deut. xii. 23.	I.
(P)	199. Not to eat the blood of beasts and birds. Leviticus vii. 26.	I.
(P)	200. Not to eat portions of the fat of animals, like unto those parts which are ordered to be offered up in sacrifice. Ibid. vii. 23.	I.
(P)	201. Not to eat the sinew of the thigh. Gen. xxxi. 32.	V.
(P)	202. The flesh of animals must not be cooked or any way mixed with milk for food. Exod. xxiii. 14.	I.
(P)	203. Nor may such mixture in any way be made use of. Ibid. and Deut. xiv. 21. †	I.
(P)	204. Not to eat any bread made of new corn, until the heave offering had been made at the Temple, on the second day of the passover festival. Leviticus xxiii. 14.	X.

* Vide note 12. † Vide note 13.

LAW.		DEC.
(P)	205. Nor any of that corn roasted. Ibid.	X.
(P)	206. Nor green and bruised. Ibid.	X.
(P)	207. Not to eat of the produce of any corn or other seed which has been planted in a vineyard. Deut. xxii. 9.	X.
(P)	208. No fruit of the first three years' growth to be eaten. Leviticus xix. 3.	X.
(P)	209. Not to eat any produce until the dues had been delivered to the priest. Ibid. xxii. 15.	X.
(P)	210. Not to eat, drink, or enjoy aught employed in the service of idol worship. Exod. xxxiv. 15.	II.
(P)	211. Not to slaughter an animal and its progeny on the same day. Leviticus xxii. 28.	I.
(P)	212. Not to take the mother bird together with the eggs from the nest. Deut. xxii. 6.	I.
(A)	213. But to set the mother free. Ibid.	I.

VI. RIGHTS OF PROPERTY.

(A)	214. To be strictly observant in using correct weights and measures. Leviticus xix. 36.	VIII.
(P)	215. Not to manage any mode of dealing unfairly. Ibid. xix. 35.	VIII
(P)	216. Not to use dishonest measures in traffic. Ibid. xxv. 17.	VIII.
(P)	217. Not to cheat with false weights and measures. Deut. xxv. 13, 14.	VIII
(P)	218. Not to remove boundary marks. Ibid. xix. 14.	X.
(P)	219. Not to steal human beings to enslave them. Exod. xx. 13.	VIII.

LAW.		DEC.
(P)	220. Not to steal privately. Leviticus xix. 11.	VIII.
(A)	221. A convicted thief to pay double the value of the theft, or be sold as a slave if he do not. Exod. xxii. 8.	VIII.
(P)	222. Not to withhold thy neighbour's goods. Leviticus xix. 13.	VIII.
(P)	223. Nor abstract them. Ibid.	VIII.
(A)	224. The judges must see that lost or stolen goods be restored. Ibid. v. 6—4.	VIII.
(P)	225. Not to covet, or endeavour by any sinister mode to obtain aught possessed by thy neighbour. Exod. xx. 13—16.	X.
(P)	226. Not to take possession of lost property without seeking the owner in order to return it. Deut. xxii. 3.	VIII.
(A)	227. To search for the owner of lost property in order to restore it. Ibid. xxii. 1.	VIII.
(A)	228. To give satisfaction for corporeal injury. Leviticus xxiv. 19.	VI.
(P)	229. Not to destroy the life of any human being. Exod. xx. 13.	VI.
(P)	230. Nor shall any money be received for satisfaction for murder. Numb. xxxv. 31.	VI.
(A)	231. A person accidentally committing murder, must flee to a city of refuge, and there remain until the death of the high priest. Ibid. xxxv. 11.	VI.
(P)	232. The residence in such city is absolute, and cannot be bought off by money. Ibid. 32.	VI.
(A)	233. The cities of refuge to be appointed by Moses and Joshua. Ibid. xxxv. 14.	VI.
(P)	234. No person guilty of murder can be executed without a regular trial. Ibid. xxxv. 12.	VI.

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(P) 235. Not to spare any violent measures in the defence of a person attacked by a murderer. Deut. xxv. 12. VI.

(P) 236. Not to be an idle looker-on, when witnessing such an attack. Levit. xix. 16. VI.

(A) 237. But it is thy absolute duty to come to his defence, and to deprive the assailant of a limb, or even to kill him if obliged so to do. Deut. xxv. 12. VI.

(A) 238. When a murdered corpse is found near to a town, and the perpetrator is unknown, a heifer is to be brought to the spot, the prescribed declaration made, and the beast decapitated. Ibid. xxi. 4. VI.

(P) 239. The ground whereon this transaction has taken place must never be cultivated. Ibid. VI.

(P) 240. Not to have about the house aught likely to be dangerous to life. Ibid. xxii. 8. VII.

(P) 241. Not to suffer advantage to be taken of ignorance, to the moral or physical injury of the person. Leviticus xix. 14. VI.

(P) 242. Not to be guilty of any unfairness in dealing. Ibid. xxv. 14. VIII.

(P) 243. Not to forbear assistance to an overburdened falling beast. Deut. xxii. 4. VI.

(A) 244. But to assist it and relieve the pressure of the burthen. Ibid. VI.

(A) 245. And help to raise the beast or burthen if fallen. Ibid. VI.

(A) 246. To determine the value of an animal killed by an ox, according to the knowledge of the mischievous habits of that ox. Exod. xxi. 35. VIII.

(A) 247. All injury done by cattle must be paid for by the owner. Ibid. xxii. 4. VIII.

LAW.		DEC.
(A)	248. All injury done by fire must be paid for by him who occasioned it. Ibid.	VIII.
(A)	249. As also for the consequences of leaving a pit open in an exposed situation. Exod. xxi. 33.	VIII.
(P)	250. Not to vilify or disgrace another in speech. Leviticus xxv. 17.	III.
(P)	251. Nor even a stranger. Ibid.	III.
(P)	252. Nor oppress him. Ibid.	III.
(P)	253. Hebrew slaves not to be too severely kept to labour. Ibid. xxv. 43.	VIII.
(P)	254. Not to be sold in an open slave market. Ibid. xxv. 42.	VIII.
(P)	255. Nor to be employed in very degrading or mean employments. Ibid. 39.	VIII.
(P)	256. Nor allow a Hebrew slave to be too hard worked by a stranger. Ibid. 53.	VIII.
(P)	257. The Hebrew slave, when discharged at the expiration of six years, or by the Jubilee, must not be sent away destitute. Deut. xv. 13.	VIII.
(P)	258. A female Hebrew slave, purchased from her father, must not be sold to any one. Exod. xxi. 8.	VIII.
(P)	259. Not to betray a runaway slave. Deut. xxiii. 16.	VIII.
(P)	260. Not to detain the wages of day-labourers over night. Leviticus xix. 13.	VIII.
(P)	261. Labourers in vineyards may eat the grapes, but not carry any away. Deut. xxiii. 25.	VIII.
(P)	262. Whilst reaping, the labourer may pluck and eat ears of corn, but must not use a sickle for such purpose. Ibid. xxiii. 26.	VIII.
(P)	263. Not to muzzle an animal while at the plough. Deut. xxv. 4.	VIII.

LAW.		DEC.
(A)	264. To assist thy neighbour in distress, by the loan of money. Exod. xxii. 21.	VIII.
(P)	265. But not distress him for payment, when knowing him to be unable. Ibid.	VIII.
(P)	266. Not to take in pledge from the poor, articles necessary for the preparation of food. Deut. xxiv. 6.	VI.
(P)	267. Nor one out of more parts of any machine so employed. Ibid.	VI.
(P)	268. Not to keep in pledge from the poor, during the period when its use is indispensable, any domestic article. Ibid. xxiv. 12.	VIII.
(A)	269. To restore for the night such pledge as is indispensably required for covering. Exod. xxii. 25.	VIII.
(P)	270. Not to take a widow's garment in pledge. Ibid. 17.	VIII.
(P)	271. A pledge must not be taken from within the house by the lender; but the officer must wait on the outside to receive it on being brought out. Ibid. xxiv. 10—11.	VIII.
(P)	272. Not to take usurious payment for money or any thing lent. Deut. xxiii. 20.*	X.
(P)	273. Nor take any such usury. Leviticus xxv. 37.	X.
(P)	274. Nor make such a traffic among thy brethren. Exod. xxii. 23.	X.

VII. CIVIL AND MILITARY LAWS.

(A)	275. A Hebrew slave, sold for theft, must be set free at the end of six years. Exod. xxi. 2.	VIII.

* Vide note 14.

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(A) 276. And when discharged must have some property given to him as a supply. Deut. xv. 14. VIII.

(A) 277. A maiden, sold as a slave by her father, if not betrothed by her master, should be ransomed. Exod. xxi. 8. VIII.

(A) 278. But the master ought to take her to wife. Ibid. VIII.

(A) 279. Canaanitish slaves may be kept for ever, but if injured by ill-treatment of the master, must be set free. Ibid. xxi. 27. VIII.

(A) 280. To be fair and honest in dealing. Leviticus xxv. 14. VIII.

(A) 281. Property deposited in the care of any one, although he receive no pay for the same, must be accounted for, if lost for want of care. Exod. xxii. 8. VIII.

(A) 282. Property, the care of which is paid for, must be accounted for, if any how lost or stolen, excepting however it be by irresistible violence, or the death of an animal so deposited. Ibid. xxii. 12. VIII

(A) 283. An animal borrowed, being injured, or dying, the owner not being present, must be replaced by the borrower. Ibid. xxii. 13. VIII.

(A) 284. Labourers to be allowed to eat the produce of the ground on the spot. Deut. xxiii. 24. VIII.

(A) 285. Labourers to be paid regularly every day. Ibid. xxiv. 15. VIII.

(A) 286. Courts of justice and proper officers to be established in every city. Ibid. xvi. 18. IX.

(A) 287. In case of difference of opinion in criminal cases, a simple majority must decide. Exod. xxiii. 2. IX.

(P) 288. But in no case can condemnation take

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place with less than two voices over and above those who acquit the criminal. Exod. xxiii. 2. VI.

(P) 289. The majority, however, must not sway any judge to give an opinion against his conscience. Ibid. VI.

(A) 290. Lapidation, one mode of capital punishment. Leviticus xxiv. 16. VI.

(A) 291. Burning by fire another. Ibid. xxi. 9. VI.

(A) 292. Decapitation, the third. Exod. xxi. 12. VI.

(A) 293. Hanging, the fourth. Deut. xiii. 5. VI.

(A) 294. Blasphemers and idolators must, after execution, be hung for exposure. Ibid. vii. 21—22. VI.

(P) 295. Not to suffer the corpse of a criminal to be exposed on the gibbet after night fall. Ibid. xxi. 23. VI.

(A) 296. But must be buried on the same day. Ibid. VI.

(A) 297. Scourging is a minor punishment, and may be ordered by three qualified persons, whereas that of death can only be sentenced by the criminal court of twenty-three, or by the Senhadrim. Ibid. xxv. 3. VI.

(P) 298. The number of lashes must not exceed forty, hence thirty-nine has always been the limited number. Ibid. VI.

(A) 299. All disputes between persons ought to be adjusted by the judges. Exod. xxii. 8. VIII.

(A) 300. Justice must be impartially administered. Leviticus xix. 15. IX.

(P) 301. Not to favor the rich and great. Ibid. IX.

(P) 302. Nor be indulgent to the poor. Ibid. IX.

(P) 303. Nor dare sentence be withheld from being declared, through fear. Deut. iv. 17. IX.

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LAW.		DEC.
(P)	304. A judge must not pronounce a false judgment. Leviticus xix. 15.	IX.
(P)	305. Nor incline a sentence from its strict direction. Deut. xvi. 19.	IX.
(P)	306. Nor accept bribes. Ibid.	IX.
(A)	307. The judge must use every endeavour to elicit the truth, and not suffer its being disguised. Exod. xxiii. 7.	IX.
(A)	308. Persons in possession of evidence are bound to deliver it. Deut. v. 1.	IX.
(A)	309. The judge must use every effort to attain a clear and true testimony. Deut. xiii. 15.	VI.
(A)	310. If any one should have been convicted on the evidence of two witnesses, who shall be proved by two others to have sworn falsely, they must suffer the same punishment as was sentenced on the person against whom they had testified. Ibid. xix. 19.	IX,
(A)	311. The courts of justice must see that all inheritances are disposed of according to the established laws. Numb. xxvii. 11.	X.
(P)	312. No favour or affection dare be shewn in the choice of judges, none but persons of piety and knowledge are eligible. Deut. i. 17.	IX.
(P)	313. No criminal can be executed, even after judgment, if any one can state aught in his defence, and when once acquitted can not again be tried for the same offence. Exod. xxiii. 7.	VI.
(P)	314. A person forced into the commission of crime against his will, cannot be punished. Deut. xxiii. 26.	X.
(P)	315. No compassion can save a murderer. Ibid. xix. 13.	VI.
(P)	316. No person convicted of witchcraft can on any account be suffered to live. Exod. xxii. 18.	VI.

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(P) 317. A single witness is incompetent to substantiate a charge. Deut. xix. 15. IX.

(P) 318. No one obnoxious to punishment, can be a legal witness. Exod. xxiii. 1. IX.

(P) 319. Nor a relative. Deut. xxiv. 16. IX.

(P) 320. No witness should tender any evidence, unless certain of its truth. Exod. xx. 13. IX.

(P) 321. Not to curse or scandalise any person. Leviticus xix. 14. III.

(P) 322. Nor a judicial officer. Exod. xxii. 28. III.

(P) 323. Nor thyself. Deut. iv. 9. III.

(P) 324. Nor the chief or the prince. Exod. xxii. 28. III.

(P) 325. Nor thy father or mother. Ibid. xxi. 17. V.

(P) 326. Nor strike them. Ibid. xxi. 17. V.

(A) 327. But thou must reverence thy father. Ibid. xx. 12. V.

(A) 328. And thy mother. Ibid. V.

(A) 329. The examination of witnesses must be strict and minute. Deut. xiii. 15. VI.

(P) 330. Judges having condemned a criminal to death, must fast that day. Leviticus xix. 26. VI.

(P) 331. Not to dispute or call in question any decree of the Senhadrim, or the authentically constituted judges. Deut. xvii. 11. V.

(A) 332. But implicitly to follow the directions issued. Ibid. xvii. 8—11.* V.

(A) 333. To elect a king when settled in Palestine. Ibid. xvii. 15. IX.

(P) 334. But no one but an Israelite can be admitted as such. Ibid. IX.

* Vide note 15.

LAW.		DEC.
(P)	335. He must not have many wives. Deut. 17.	IX.
(P)	336. Nor horses. Ibid. 16.	IX.
(P)	337. Nor should he amass treasure. Ibid.	IX.
(A)	338. The seven Canaanitish nations to be utterly destroyed. Ibid. xx. 17	IX.
(P)	339. Not to spare a living soul. Ibid. 16.	IX.
(A)	340. The Amalekites to be completely destroyed. Ibid. xxv. 19.	IX.
(A)	341. Their acts being borne in mind. Ibid. 7.	IX.
(P)	342. Not to forget the order that their name shall be erased from the earth. Ibid.	IX.
(P)	343. No Israelite to return and settle in Egypt. Ibid. xvii. 13.	IX.
(P)	344. Not to seek friendship or intimacy with the Moabites and Ammonites. Deut. xxiii. 7.	IX.
(A)	345. To be furnished with means to preserve cleanliness in the camp. Ibid xxiii. 15.	IX.
(P)	346. Not to destroy fruit trees in an enemy's country. Ibid. xx. 19.	IX.
(A)	347. To offer peace to a town under siege before active hostilities be commenced. Ibid. 10.	IX.
(A)	348. Persons whom cowardice or any peculiar circumstance renders fearful, must quit the army. Ibid. xx. 8.	IX.
(A)	349. The first year of marriage renders a man free from military duty. Ibid. xxiv. 5.	IX.
(P)	350. The husband is forbid to serve in war during that year. Ibid.	IX.
(P)	351. An Israelite must banish fear. Ibid. xx. 3.	IX.
(A)	352. An Israelite about to betroth a captive maiden, must allow her a month to mourn for her parents. Ibid. xxi. 13.	IX

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(A) 353. The heathen captive maiden so betrothed, cannot be employed as a slave, nor sold in such a character. Ibid. xxi. 14. IX

(P) 354. The man who has just built his house and not dwelt in it; or planted a vineyard, and has not eaten thereof, must not go into battle until he has enjoyed them a time. Ibid. xx. 5—6. IX.

(P) 355. The name of God must not be uttered in vain, either to substantiate an acknowledged truth, or to avow an untruth, or for any light or unimportant purpose. Exod. xx. 7. III.

(P) 356. Nor to substantiate a false oath. Leviticus xix. 12. III.

(A) 357. Judicial oaths, however, may be taken in the Holy Name. Deut. x. 20. III.

(A) 358. A vow once made must be exactly fulfilled. Ibid. xxiii. 24. III.

(P) 359. Not to fail in executing all circumstances expressed in a vow. Numb. xxx. 2. III.

(P) 360. Not to deceive any one by an oath. Levit. xix. 11.* III.

(P) 361. Nor to utter falsehoods. Ibid. III.

(A) 362. A husband has the power to annihilate the vow of his wife, and a father that of his daughter. Numb. xxx. 17. III.

(A) 363. A Nazarite must suffer his hair to grow. Ibid. vi. 5. III.

(P) 364. He or she must on no account use a razor to remove any hair. Ibid. vi. 1. 7. III.

(P) 365. Not to drink wine, nor spirits, nor vinegar, neither allowed to eat food prepared with such articles. Ibid. III.

(P) 366. Nor fresh grapes. Ibid. III.

* Vide note 16.

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(P) 367. Nor even when dried. Numb. vi. 1—7. III.

(P) 368. Nor their kernels. Ibid. III.

(P) 369. Nor the husks. Ibid. III.

(P) 370. Nor suffer pollution by approaching a corpse, although it might be that of a parent. Ibid. III.

(P) 371. Nor even enter a house wherein a corpse may be lying. Ibid. III.

(A) 372. At the close of the period devoted by the Nazarite, when about to bring the ordained offering, the hair must be shaved. Ibid. vi. 18. III.

(A) 373. All articles devoted by vow for the Temple or sacred purposes, must have their value fixed by the officiating priest, to whom the prescribed sum must be delivered. Leviticus xxvii. 1—28. III.

(A) 374. So also of animals devoted. Ibid. III.

(A) 375. Likewise houses. Ibid. III.

(A) 376. And lands. Ibid. III.

(A) 377. If, however, the article positively, and not its value, be specifically devoted, it must be considered as sacred and incapable of redemption. Leviticus xxvii. 28. III.

(P) 378. No article so devoted dare be offered for sale. Ibid. III.

(P) 379. Nor can ever be redeemed. Ibid. III.

VIII. PRIESTS' AND LEVITES' DUES.

(A) 380. A portion of the first fruits of all products of the earth must be presented to the priests. Deut. xviii. 4. X.

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(A) 381. Also the first portion of the dough prepared for making bread Numb. xv. 20. X.

(A) 382. Likewise the first portion of wool at every shearing. Deut. xviii. 4. X.

(A) 383. And the shoulder, the two jaws, and the maw of every ox, or sheep slaughtered for food. Ibid. xviii. 3. X.

(A) 384. After the first fruits have been given, the tithes are to be parted off for the Levites. Numb. xviii. 24. X.

(A) 385. The Levites are farther to give a tithe of the tithes they receive to the priests. Ibid. 26. X.

(A) 386. After the appropriation of the tithes, a tenth part of the remaining stock must be put aside to be eaten in Jerusalem only; if the conveyance should, from distance, be too burthensome, its value may be substituted, to be disposed of in the same way. This regulation holds for the first, second, fourth, fifth, and sixth years, that of the third and seventh being devoted to the poor. Deut. xiv. 22. X.

(P) 387. Not to fail making the aforesaid arrangements in the order perscribed, nor delay their execution beyond the year. Exod. xxii. 29. III.

(A) 388. After having completed these duties, the owner is to express himself according to the verse. Deut. xxvi. 13. X.

(A) 389. The first fruits of the earth to be offered at the altar of the temple. Ibid. 1. I.

(A) 390. At the presentation of which the prescribed declaration must be made. Ibid. 5. I.

(A) 391. The fruit grown on a tree in the fourth year of its plantation, must be brought to and eaten in Jerusalem. Leviticus xix. 24. X.

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(P) 392. A priest, who by some defilement has become unclean, may not eat of sacred meats. Leviticus xxii. 4. X.

(P) 393. Nor if he should not have been circumcised. Exod. xii. 48. X.

(P) 394. The daughter of a priest having married a person not of the priesthood, is debarred from eating sacred meats. Leviticus xxii. 12. X.

(P) 395. No person not of the priesthood is allowed to eat of sacred meats. Ibid. 10. X.

(P) 396. Even if they be inmates in the house of a priest: nor even a priest himself if he be a slave. Ibid. X.

(P) 397. The first fruits brought to the temple, dare not be eaten out of Jerusalem. Deut. xii. 17. X.

(P) 398. No grain, being part of the second tithes, dare be eaten but within Jerusalem. Ibid. X.

(P) 399. Nor wine of that class. Ibid. X.

(P) 400. Nor oil. Ibid. X.

(P) 401. Nor during the mourning period between the death and burial of a near relation. Ibid. xxvi. 14. X.

(P) 402. Nor when unclean from any defilement. Ibid. X.

(P) 403. The money substituted as the value of the second tithes, must not be expended in aught but food and drink. Ibid. X.

(A) 404. The first-born of an Israelite, not being a Levite, must be redeemed with money. Exod. xiii. 13. I.

(A) 405. The first-born of an unclean animal must either be redeemed, Ibid. I.

(A) 406. Or have its neck broken. Ibid. I.

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IX. AGRICULTURE.

(A) 407. To let the land lie fallow every seventh year. Leviticus xxv. 4. IV.

(A) 408. No field labour of any kind to be done during the sabbatical year. Ibid. IV.

(P) 409. No seed may be sown. Ibid. IV.

(P) 410. Nor the spontaneous second crop be reaped. Ibid. 5. IV.

(P) 411. Nor the fruits be gathered. Ibid. IV.

(A) 412. But the whole to be left free for the poor. Exod. xxiii. 11. IV.

(A) 413. The sabbatical year clears all debts. Deut. xv. 2. IV.

(P) 414. Neither may the debt be pressed for, after the sabbatical year has passed. Ibid. VIII.

(P) 415. Yet the near approach of this year of release must not occasion a refusal to lend money to the needy. Ibid. xv. 9. VIII.

(A) 416. Seven times seven years must be reckoned, and the fiftieth declared the jubilee year. Leviticus xxv. 8. IV.

(A) 417. On the day of atonement in the jubilee year the horn is to be sounded, and all Hebrew slaves become free. Ibid. 9. IV.

(A) 418. The jubilee year must be looked upon as sacred. Ibid. 10. VI.

(P) 419. The land must not be worked during the jubilee year. Ibid. 11. IV.

(P) 420. Nor the second crop reaped. Ibid. IV.

(P) 421. Nor the fruit gathered. Ibid. IV.

(A) 422. All family estates must be restored to their original owners. Ibid. 13. IV.

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(P) 423. A house sold in a walled town may be redeemed at the same price within one year; but after such time no claim is valid, nor can it be reclaimed even in the jubilee year. Levit. xxv. 23. X.

(P) 424. No land can be sold for a perpetuity, as it must be restored to the original owner at the jubilee period. Ibid. X.

(A) 425. The cities of refuge and free places in the suburbs of cities, were given for the residence of the Levites. Numb. xxxv. 2. VI.

(P) 426. These free places in the suburbs of cities may not be sold. Leviticus xxv. 34. VI.

(P) 427. The tribe of Levi having no inheritance in the land given to them. Deut. xviii. 1. VI.

(P) 428. Nor any share in the spoil of an enemy's property. Ibid. VI.

(P) 429. Not to sow or plant different sorts of the earth's products near to each other. Leviticus xix. 19. X.

(P) 430. Not to sow different kinds of grain in one field within certain established distances. Ibid. X.

(P) 431. Not to produce mules by the mixture of procreation among beasts. Ibid. X.

(P) 432. Not to yoke two animals of different species to the plough. Deut. xxii. 10. X.

(P) 433. Not to wear any clothing wherein linen and woollen is combined. Ibid. 11. X.

X. OF ALMS AND BENEFACTIONS.

(A) 434. It is a duty to relieve a distressed fellow-creature. Deut. xv. 11. VIII.

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(P)	435. Not to be heartless and disregarding of the poor. Deut. xv. 7.	VIII.
(A)	436. To leave for the poor the produce of the borders of the fields. Leviticus xix. 10.	VIII.
(P)	437. Thou shalt not reap the borders of thy fields. Ibid. 9.	VIII.
(A)	438. To leave the fallen produce of the harvest for the gleaning of the poor, Ibid. 10.	VIII.
(P)	439. Not to gather the ears of corn that may have been dropped in gathering the harvest. Ibid. 9.	VIII.
(A)	440. But to leave them for the poor. Ibid. 10.	VIII.
(A)	441. Also the latter grown grapes, which hang singly. Ibid.	VIII.
(P)	442. Not to pluck every single grape from the vine. Ibid.	VIII.
(P)	443. Not to gather a second crop of grapes. Ibid.	VIII.
(P)	444. To leave neglected ears of corn standing for gleaning of the poor. Ibid. 9.	IX.
(P)	445. Not to return to take some forgotten sheaf, but to leave it for the poor. Ibid.	VIII.
(A)	446. At the end of every third and sixth year, the surplus tithes must be put forth for the poor. Deut. xiv. 28, 29.	VIII.

TEMPLE SERVICE.

(A)	447. To erect a temple when settled in Palestine. Deut. xii. 11.	V.
(A)	448. And its site to be held in reverence. Levit. xxvi. 2.	V.

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(P) 449. Not to raise an altar of stones hewn by art. Exod. xx. 25. V.

(P) 450. Nor build it with steps. Ibid. 23. V.

(A) 451. A consecrated oil to be prepared for the anointing the priests and kings. Ibid. xxx. 25. V.

(P) 452. Which must not be employed for any other purpose. Ibid. 32. V.

(P) 453. Nor may any be prepared but in a sacred place. Ibid. V.

(A) 454. The priest to place incense daily on the altar. Ibid. 7. V.

(P) 455. No incense allowed to be prepared but in a sacred place, nor permitted for any but sacred use. Ibid. 37. V.

(P) 456. No more than required for daily use may be placed on the altar, nor any but such prepared as ordered. Ibid. 9. V.

(P) 457. Never to remove the bearing poles from the sides of the holy ark. Exod. xxv. 15. V.

(A) 458. Which on its removal must always be carried on the shoulders of the Levites. Numb. vii. 9. V.

(A) 459. The priests must minister in their proper sacerdotal habits. Exod. xxviii. 4. V.

(A) 460. They must wash the hands and feet previous to commencing the service. Ibid. xxx. 19. V.

(P) 461. To be careful not to tear the opening of the tunic. Ibid. xxviii. 32. V.

(P) 462. As also, that the breast-plate does not become loosened from the ephod during the service. Ibid. xxviii. 28. V.

(P) 463. Not to tear his dress as indicative of mourning. Leviticus xxi. 10. X.

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(P) 464.	Nor suffer his hair to grow wild, as usual on such occasious. Leviticus xxi. 11.	V.
(P) 465.	A priest must not drink wine when about to administer sacred service, or to teach the law. Ibid. x. 9.	V.
(P) 466.	The high priest is not allowed to enter the Holy of Holies except on the day of Atonement, nor is any one else permitted at any time whatever. Ibid. xvi. 2.	V.
(P) 467.	No one afflicted with leprosy is allowed to remain in the community. Leviticus x. 9.	V.
(P) 468.	A priest must not defile himself by contact, or being under the same roof with a corpse. Ibid. xxi. 1.	IX.
(A) 469.	Excepting those of his very near relations. Ibid. 2.	IX.
(P) 470.	The high priest, however, dare not, on any occasion, expose himself to be defiled by a corpse. Ibid. 11.	IX.
(P) 471.	Nor by being under the same roof. Ibid.	IX.
(P) 472.	A priest defiled by any pollution must not administer in the temple. Ibid. xxii. 2.	V.
(P) 473.	Nor until the day after he had used the bath for purification. Ibid.	V.
(P) 474.	Priests who are maimed or unsound must not approach the altar. Ibid. xxi. 3.	V.
(P) 475.	Nor minister. Ibid. 13.	V.
(P) 476.	No one, not of the priesthood, dare approach the altar. Numb. xviii. 4.	V.
(A) 477.	The priests and Levites to be the ministers and keepers of the temple. Ibid. 7.	V.
(A) 478.	The Levites to effect all things required for the service of the temple, except the sacrifices, &c. Ibid. xviii. 23.	V

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(A)	479. On festival days, and on new-year's-day, the sacrifices are to be accompanied by the sound of trumpets. Numb. x. 10.	V.
(A)	480. The priests to be respected, and always have preference shewn to them. Leviticus xxi. 8.	X.
(A)	481. They must not be prevented from appearing at sacrifices, although not in their turn to minister. Deut. xviii. 6.	V.
(A)	482. All unclean persons and objects must be driven out of the temple. Numb. v. 2.	V.
(A)	483. All sacrifices must be free from blemish. Leviticus xxii. 21.	V.
(A)	484. If found improper, from blemish. it must be redeemed, and the flesh may be eaten by any person. Deut. xii. 15.	V.
(A)	485. Sacrifices must at least be seven days old. Leviticus xxii. 26.	V.
(A)	486. And always sprinkled with salt. Ibid. ii. 13.	V.
(A)	487. Burnt offerings must be wholly burnt, and no part eaten. Ibid. i. 9.	V.
(A)	488. Trespass offerings to be ministered according to law, and the remainder eaten in the sacred precinct. Ibid. vii. 5.	V.
(A)	489. The same ordinance rules the sin-offering. Ibid. 7.	
(A)	490. The peace-offering, after the blood is sprinkled, and certain portions of the fat incensed on the altar, is divided, the right shoulder and breast being given to the priest, and the remainder eaten by any person. Levit. vii. 31—32.	V.
(A)	491. The priests daily to kindle the fire on the altar. Ibid. vi. 12.	V.
(P)	492. Which must never be quenched but kept glimmering. Ibid. vi. 14.	V.

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(A)	493. The priest daily to clear the ashes from the altar. Leviticus vi. 10.	V.
(A)	494. Sacrifices may only be offered up in the temple of Jerusalem. Deut. xii. 11.	V.
(A)	495. Even all twins devoted from any part of Judea, must be brought to Jerusalem for sacrifice. Ibid. 18.	V.
(A)	496. All kinds of offerings, whether devoted, or free-will sacrifices, or any consecrated article, must be brought to the temple, and most fittingly at one of the three festivals appointed for the general attendance of the nation. Deut. xii. 11.	V.
(A)	497. The priest must light the golden candlestick every day. Exod. xxvii. 22.	V.
(A)	498. Also to dispose the shew bread and apply the incense every sabbath. Leviticus xxiv. 8.	IV.
(A)	499. The meat-offerings of flour, oil, and salt to be regularly attended to. Ibid. ii. 1—16.	V.
(A)	500. The high priest must present a meat-offering every day. Ibid. vi. 15.	V.
(A)	501. The priests must eat the meat-offerings. Ibid. vi. 9.	X.
(A)	502. But the meat offering of the priest must not be eaten. Ibid. vi. 23.	X.
(A)	503. A lamb must be offered up as a burnt sacrifice every morning and evening. Numb. xxviii. 3.	V.
(A)	504. The extra noon sacrifice to be offered up every sabbath day. Ibid. 9.	IV.
(A)	505. The same to be brought on every first day of the new moon. Ibid. 11.	IV.
(A)	506. The same duty to be performed on every one of the seven days of the passover festival. Leviticus xxviii. 18.	IV

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(A) 507. An additional sacrificed burnt-offering on the second day of the passover, must accompany the oblation of the new wheat. Levit. xxviii. 24. IV.

(A) 508. Forty-nine days to be reckoned from the afore-mentioned day, the fiftieth to be fixed for the feast of weeks. Ibid. 26. IV.

(A) 509. The extra noon sacrifice to be offered up on the feast of weeks. Ibid. xxviii. 26—31. IV.

(A) 510. Two loaves made of the new corn to accompany the sacrifice. Ibid. xxiii. 17. IV.

(A) 511. On new year's day a number of regular and extra sacrifices to be offered up according to the text. Numb. xxix. 1—6. IV.

(A) 512. The extra noon sacrifice, &c., to be offered up on the day of atonement. Ibid. 7—11. IV.

(A) 513. Extra festival offerings to be regularly sacrificed according to the order expressed in the text for each of the seven days of the feast of tabernacles. Ibid. 12—34. IV.

(A) 514. The extra noon sacrifice to be offered up on the eighth day of the said festival. Ibid. xxix. 35—38. IV.

(A) 515. The ministry of all the service on the day of atonement, must be executed by the high priest. Leviticus xvi. 34. IV.

(A) 516. Any one having unwittingly, or by accident, committed a sin punishable by extermination, must sacrifice a sin-offering. Ibid. iv. 20. V.

(A) 517. Any one being in doubt whether he have committed a personal sin, must sacrifice a trespass offering, but when convinced of having been guilty, must bring a sin-offering. Ibid. v. 18. V.

(A) 518. There are five cases which oblige the party

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to sacrifice sin-offerings, according to the text, Leviticus v. 21—26, 15—16, xix. 20—22, Numb. vi. 12. V.

(A) 519. When circumstances do not allow the sinner to afford the sacrifice of a beast, a pair of doves, or even a meat offering, may be substituted. Leviticus v. 1—13, xii. 6—8, xiv. 21. V.

(A) 520. A board of justice, who may through some error have sent forth a wrong decree, and becoming convinced, acknowledge the same, must sacrifice a peculiar sin-offering. Ibid. iv. 14. V.

(A) 521. A Nazarite to shave and to offer sacrifice on the conclusion of the period of his devoted separation. Numb. v. 12. V.

(A) 522. A man having been unclean, must offer a sacrifice on the day of his purification. Ibid. xv. 15. V.

(A) 523. The same with a female. Ibid. 30. V.

(A) 524. As also must a woman recovering from child-bed. Ibid. xii. 6. V.

(A) 525. A leper to offer a sacrifice on the day of his purification. Leviticus. xiv. 31. IX.

(A) 526. A beast offered in exchange for one already devoted to sacrifice, must, like the first, be considered holy. Ibid. xxvii. 10. V.

(P) 527. No unsound animal dare be brought up as a sacrifice. Ibid. xxii. 20. I.

(P) 528. Nor be even consecrated. Ibid. I.

(P) 529. Nor be slaughtered as such. Ibid. I.

(P) 530. Nor its blood sprinkled on the altar. Ibid. I.

(P) 531. Nor although it be offered by a heathen. Ibid. 25. I.

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(P) 532.	No injury dare be inflicted on a consecrated animal. Ibid. 21.	I.
(P) 533.	Gains obtained by whoredom are not to be received in any form at the altar. Deut. xxiii. 19.	I.
(P) 534.	Nor can aught received in exchange for a dog. Ibid.	I.
(P) 535.	Meat offerings must not be made with leaven. Leviticus ii. 11.	I.
(P) 536.	Nor is honey allowed to be brought to the altar. Ibid.	I.
(P) 537.	Meat offerings must not be suffered to ferment before being cooked. Ibid. 6—17.	I.
(P) 538.	Oil must not be used at meat-offerings accepted as sin-offerings. Ibid. v. 11.	I.
(P) 539.	Nor frankincense. Ibid.	I.
(P) 540.	Salt must never be omitted in the ministry of a sacrifice. Ibid. ii. 13.	I.
(A) 541.	The passover lamb must be sacrificed at the appointed time. Exod. xii. 6.	IV.
(A) 542.	If from any accident, or other cause, such offering could not have been effected, it may be performed on the fourteenth of the subsequent month. Numb. ii. 10—11.	IV.
(A) 543.	The passover sacrifice must be completely eaten during the night. Exod. xii. 9.	IV.
(A) 544.	So also must the procrastinated paschal lamb be eaten on the night of the 14th *Iyar*. Numb. ix. 11.	IV.
(P) 545.	The paschal lamb must not be sacrificed unless all leaven has been removed from the house. Exod. xii. 15.	IV.
P) 546.	The fat devoted for sacrifice on the altar, must not be left till morning. Ibid. xxiii. 19.	IV.

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(P) 547. If the festival sacrifice be offered before the first day, it must be eaten before the following morning, although for those brought on the festival day, two days and one night are allowed. Ibid. xii. 10. IV.

(P) 548. The paschal lamb, must not be eaten half roasted. Ibid. xii. 9. IV.

(P) 549. Nor boiled. Ibid. IV.

(P) 550. Nor may any part be sent from one party or family to another. Ibid. xii. 45. IV.

(P) 551. No bone of the paschal lamb to be broken. Ibid. IV.

(P) 552. The same rule holds if brought on the 14th *Iyar*. Numb. ix. 12. IV.

(P) 553. No part of the sacrifice may be left uneaten the next morning. Exod. xii. 10. IV.

(P) 554. The same regulation governs it if brought on the 14th *Iyar*. Numb. ix. 12. IV.

(P) 555. The flesh of no sacrifice dare be left to be eaten after the fixed time. Exod. xxix. 34. I.

(P) 556. The flesh of peace-offerings must be eaten before the next morning. Leviticus vii. 15. I.

(A) 557. All flesh not eaten within the prescribed time must be burned. Ibid. vii. 16. I.

(A) 558. So also must the flesh of all sacrifices which from any cause have become defiled. Ibid. 19. I.

(P) 559. Levites, not being of the family of the priests, may not approach the altar, nor effect any sacrifice. Numb. xviii. 3. X.

(A) 560. The priests must eat the portions appointed for them of the sacrifices. Exod. xxix. 33. X.

(P) 561. No one but a priest may eat of the flesh of the sin-offering. Ibid. X.

(P) 562. Sacrifices required to be burned, or that

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	have incense on them, may not be eaten. Deut. xii. 17.	V.
(P)	563. Nor any eaten before the blood has been sprinkled on the altar. Ibid.	V.
(P)	564. The flesh of sin-offerings, the blood of which has been sprinkled in the Holy of Holies, may not be eaten. Leviticus vi. 23.	V.
(P)	565. The flesh of a sin offering may not be eaten out of the court of the temple. Deut. xii. 18.	V.
(P)	566. Any reservation in offering a sacrifice not to conform to its prescribed regulations, renders it an abomination, and dare not be eaten. Leviticus vii. 18.	I.
(P)	567. The flesh of sacrifices which may have become polluted, may not be eaten. Ibid. 19.	V.
(P)	568. Unclean persons may not eat of the holy sacrifice. Leviticus xxii. 3.	I.
(P)	569. The flesh of sacrificed first-born animals may not be eaten out of Jerusalem. Deut. xii. 17.	V.
(P)	570. Devoted offerings are not to be sacrificed any where but in the temple. Leviticus xvii. 3—4.	V.
(P)	571. Nor offered up if not sacrificed. Ibid.	V.
(P)	572. When a dove is to be sacrificed, the priest must not tear away the gullet and windpipe together, but only the one or the other. Levit. v. 8.	I.
(P)	573. Not to be tardy in the fulfilment of vows. Deut. xxiii. 22.	III.
(A)	574. To consecrate the first-born of every clean beast. Exod. xiii. 2.	I.
(P)	575. Which, as well as every other consecrated beast, must not be shorn. Deut. xv. 19.	I.
(P)	576. Nor used for labour. Ibid.	I.

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(P)	577. The first-born of clean beasts must not be redeemed, but must be given to the priest. Numb. xviii. 17.	I.
(P)	578. A consecrated beast may not be exchanged, even for a better. Leviticus xxvii. 10.	I.
(P)	579. A beast already consecrated to a particular object cannot be otherwise disposed of. Ibid. xxvii. 26.	I.
(P)	580. The animal given as the tithe must not be picked out, but taken as it comes. Ibid. xxvii. 33.	I.
(A)	581. The tithe of animals must be devoted from the births of every year. Ibid.	I.
(P)	582. No uncircumcised person may eat of the paschal lamb. Exod. xii. 47.	IV.
(P)	583. Nor a seceder from the congregation. Ibid. 43.	IV.
(P)	584. Nor an inhabitant of other lands, or hired servant, not being of the community. Ibid. 47.	IV.
(A)	585. Whoever shall have committed an injury, or shall have lost any article belonging to the temple, shall repay the same, and forfeit one fifth of its value, and also must sacrifice a trespass offering. Leviticus v. 16.	III.
(P)	586. The Levites must never be neglected, but always be sustained. Deut. xii. 19.	IX.
(A)	587. Three times in the year every male must celebrate the festival in the temple. Exod. xxiii. 14.	IV.
(A)	588. And rejoice therein. Deut. xvi. 16.	I.
(A)	589. And appear there in person. Ibid.	I.
(P)	590. And never fail to bring some votive offering to the best of his means. Exod. xxxiv. 20.	I.

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(A) 591. At the conclusion of every seventh year the people must assemble and hear the law read to them. Deut. xxxi. 12. I.

XII. PURIFICATIONS.

(A) 592. Persons become defiled when under the same cover with a corpse, so do also earthen vessels become polluted, if without a lid, under the same circumstances. Numb. xix. 14—16. II.

(A) 593. Lepers also, unless declared clean by the priest to whose inspection they must be submitted. Leviticus xiii. 9. IX.

(A) 594. But if declared unclean, they must be so placed and treated, that all persons may avoid the contact. Ibid. 48. IX.

(P) 595. The sore may not be shaven. Ibid. 33. IX.

(P) 593. The evil must not be meddled with, but left to the priest, whose orders must be obeyed. Deut. xxiv. 8. IX.

(A) 597. Male persons having running discharges are also considered unclean. Leviticus xv. 1—12. II.

(A) 598. Females also. Ibid. 25—27. II.

(A) 599. Pollution likewise. Ibid. 15—17. II.

(A) 600. Menstruation also. Ibid. 18—24.* II.

(A) 601. Lying-in women are also considered as unclean, and like all the other cases of personal defilement, communicate the same by contact. Ibid. xii. 1—5. II.

(A) 602. Eight kind of creeping animals are unclean and defile by contact. Ibid. xi. 29—38. II.

* Vide note 17.

LAW.		DEC.
(A) 603.	As also all dead animals. Ibid. 24.	II.
(A) 604.	Food, whether solid or fluid, having become polluted by contact, defiles. Ibid. 34.	II.
(A) 605.	A red cow to be burned, and the ashes used in the preparation of the water of purification. Numb. xix. 1—10.	I.
(A) 606.	Persons being defiled by the contact, &c., of a corpse, must be sprinkled with the water of purification at the times ordered. Ibid. xix. 20—21.	I.
(A) 607.	The declaration of a leper's having become clean, can only be according to the regulations enacted. Leviticus xiv. 1—32.	IX.
(A) 608.	On the day previous to his purification, the leper must shave his head. Ibid. xiv. 9.	IX.
(A) 609.	The marks of the plagues attached to clothing to be determined by the priest with respect to their being clean or unclean. Ibid. xiii. 47—59.	IX.
(A) 610.	As also those affecting houses. Ibid. xiv. 33—47.	IX.
(A) 611.	The purification of unclean persons must always be by bathing in running water, according to the rules laid down. Ibid. xv. 12.	I.

XIII. IMMUTABILITY OF THE LAW.

(P) 612.	Not to add to the law. Deut. xiii. 1.*	V.
(P) 613.	Nor to diminish their number. Ibid. iv. 2.	V.

* Vide note 18.

NOTES TO THE MOSAIC LAWS.

Note 1, *Law* 5.

Our rabbies deduce from this law the complete prohibition of using the name of the Almighty in any form, or on any but the most solemn occasions.

Note 2, *Law* 8.

The text does not appear to identify the precise service it commands; but the tradition received through the Oral Law, defines it to mean prayer. The ordinance for prayer is no where to be found in the Pentateuch, although so many instances of its practice in various ways are related. The earliest arrangement we have of the institution of a settled form of prayer, is those said to be composed by Ezra the prophet, and other members of his college, denominated the "Great Synagogue," of which the portions before and after the שמע ישראל and the שמונה עשרה are still in use. These two last expressed portions are, by the Talmud, ordered to be repeated every morning and evening, in allusion to, or as a type of, the morning and evening sacrifices daily offered up in the Temple: so also the noon additional prayer מוסף, on particular days. This sentiment is adopted by Hosea the prophet, who in the original language uses the expression "*and we will pay for (sacrificial) oxen, with our lips.*"* The various forms of prayer for

* Hosea xiv. 3. This is the literal and proper translation: that in the English Bible is erroneous.

appointed times are well known, and need no further elucidation in this place, excepting to remark that no form of prayer can be acceptable to the merciful God, but which is accompanied by a correspondent pious and devout feeling of the heart: hence our rabbins, speaking of the important confession of faith שמע ישראל, expressly allow it to be recited in the language in which it is understood. The same reason is surely conclusive with respect to all prayer. The original, holy, and expressive tongue in which our liturgy is composed, ought, for this and many other reasons, to be more sedulously cultivated; for the mere repetition of a formulary not understood by the head, or felt as devotion by the heart, is a mockery and a blasphemy.

Note 3, *Law* 9.

Although the text here quoted does not express this twofold daily repetition, it is nevertheless enacted in the Talmud, upon the principles expressed in note 2. Nor indeed can the sentiments contained in this chapter be too often repeated, in order that its impression may become fixed and immoveable in the mind, and ever predominant in our thoughts; and this confession and declaration of the Divine Unity is the last expression expected (or if insensible, is spoken by a bystander) to be affirmed by the last breath of a dying Jew. To this chapter, that of Numbers xv. 37—40, and that of Deuteronomy xi. 13—21, are added in the prayers, as containing the commandments for using the phylacteries, תפלין, and fringes to the garments, ציצת, both intended as mementoes, in the same way as the first, and are to be read accordingly.

Note 4, *Law* 148.

This law is especially meant against the joining in idolatrous religious rites or spectacles. It is not, however, so strictly intended as being applicable to those of revealed religion, of whatever class or sect it may be, as by them the existence of an omnipotent and eternal God is devoutly

acknowledged; yet, as their peculiar doctrines and ceremonies are contrary to our holy faith, the avoiding of such contact is praiseworthy.

Note 5, *Law* 92.

In case the operation should have been neglected by the parent at the proper age, either from accidental circumstances, or design, it still remains incumbent as an indispensable duty, and must be performed at the instance of the person himself at any age.

Note 6, *Law* 95.

The Sabbath day is ordered to be observed as a day of complete rest; and although the scripture does not particularize any other prohibitions than what are contained in the decalogue, the kindling of fire, and going out of the residence on the sabbath day excepted. The rabbins have ordained the observance of a large number of prohibitory laws, all of which are deemed acts of desecration, and subject to punishment by the judges and Senhadrim. They form a class of thirty-nine articles, called principal offences, from which ramify a great many more; which although of minor import, are still liable to penal consequences. The enumeration of these is considerably too large to be here inserted; suffice it to say, that their tendency, however remote some may be, is to prevent, as much as possible, even the liability of being by chance or accident brought to profane the holy sabbath, a day the occupations on which should consist of the study of the law, and a pious contemplation of the works and mercies of the Almighty Creator, who, after setting forth the operations of the universe as having been effected in six days, marked out and fixed the seventh as an object of attention and observance to his creature man, who thereby may evince his belief in the narration that "In the beginning God created the heavens and the earth."

Note 7, *Law* 105.

The regulations for the full observance of the Passover Festival are very numerous, and very minutely laid down by the rabbinical laws, the principal of which have before been detailed in the calendar, page 85. The prohibition of all articles composed of, or containing grain, which has or may undergo fermentation, are strictly forbidden. Even the accidental presence of a grain of corn, condemns from use, not only all the food, but likewise the vessels in which it has been cooked or kept; so also all articles which are suspected of the possibility of being adulterated with flour, or any produce of corn or malt, such as spirits, vinegar, &c., are not allowed to be used, unless procured from unquestionably pure sources. In this way mustard, spices, and all things of that nature are abstained from. Pulse, such as pease, beans, &c., as also rice, are not allowed to be used by a majority of rabbies; some, however, admit of their being eaten, as in fact, they are not naturally disposed to ferment, although they may become mouldy.

Fermented articles discovered as having accidentally been kept in possession during the passover, dare not be eaten or drunk, nor any use or profit made of them, but must be made away with.

Note 8, *Law* 115.

This festival is mentioned in the calendar, page 70, and the commandment of blowing trumpets, is by the rabbies understood, and on this occasion, ordained to be fulfilled by means of the horn of a ram, as a type of Isaac's vicarious sacrifice. The blowing of trumpets always accompanied the sacrifice, whereas the order for this day was peculiar; it was a day of commemorating the beginning of the year, the anniversary of the creation, a day to recall to memory the deeds of the by-gone year, and the horn, by its solemn and impressive sound, is considered as appealing to a stricken conscience, and might forward true contrition for sins committed, and cause prayers for grace to be humbly and devoutly delivered.

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Note 9, *Law* 118.

The mode of affliction here ordered is not expressed, it is however, sufficiently evident that serious reflection on our sinful state, and contrite feelings, are what must naturally accompany the service of this day. Our rabbins have instituted some customs in addition to the pains of fasting, which assist to depress the spirits, the abstaining from all else that conduces to our usual comforts, such as wearing shoes, washing, and anointing; even connubial comforts are forbidden, in order that man may shrink into himself, and feel his truly wretched state. The abstainment from food, &c., is of the strictest kind, and persevered in for four and twenty hours. Not a drop of water is allowed to allay the most intense thirst, except to the sick, when the physician has the power to command nourishment to be given to the patient, even in opposition to his resisting from religious motives.

Note 10, *Law* 159.

After the death of a wife the marriage with her sister is allowed.

Note 11, *Law* 160.

According to the law laid down in Deutronomy xxv. 5, the obligation to marry a childless brother's widow may be obviated by the ceremony thus described, and called *Chalitza*, חליצה. This latter mode has of late years been made absolute, at the same time that a plurality of wives was interdicted, by the synod of Rabbaenu Gershon, about the year A. M. 4810; and hence, at present, a kind of bond is entered into by the brothers of every bridegroom, engaging, if need be, to perform this ceremony, which the law makes necessary to allow the widow to re-marry.

Note 12, *Law* 193.

Although the text only expresses herds or flocks, the oral law includes birds. Strict regulations are laid down, which must be attended to in the act of slaughtering, the main object being to abstract as much blood as possible, the eating of which is so strongly forbidden; hence the throat is to be thoroughly cut, that the large blood vessels may be divided and quickly emptied. The beast must afterwards be examined to discover whether it have any diseased organ which would have occasioned its early death, in which case it dare not be eaten. The office of slaughterer must always have the sanction of learned and priestly authority, and be allowed to no one but of an unimpeachably religious character, as the whole correctness of procedure in the execution of this office lies on his own responsibility.

Note 13, *Law* 202.

By the oral law, this is not considered as confined to the words of the text; but, in consequence of its being thrice repeated in the Pentateuch, it is held of more importance, and treated as a general law, prohibiting the admixture of any meat with any milk, or its preparations; and upon this decree a number of regulations are founded and laid down to avoid such commixture, as also rules for conduct, respecting any accidental occurrences of that kind. Even the flesh of birds is forbidden to be so commixed, as being a species of meat. Hence dishes containing flesh meat are never placed on table at the same time with milk or dishes wherein milk may form a part of the contents. Meat may be eatenshortly after milk or its preparations; but the latter not for some hours after meat.

The three passages before mentioned are propounded by the rabbies to indicate that such commixture may, 1st, not be cooked; 2nd, may not be eaten, and 3rd, may not be made use of in any way.

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Note 14, *Law* 273.

These laws respecting usury are not very clear, *Neshech*, from its etymology, would seem to imply the *biting* or consuming quality of usury, and *Tarbith* merely the *increase* of capital, acquired by the payment for the loan of money; and both are here forbidden between the followers of the law of Moses, who are styled brothers. The rate is not mentioned, nor does it appear to have any fixed boundary; and the allowance made by the law so to deal with the stranger, means in money matters as a matter of trade, wherein a profit is expected and allowed. But the original prohibition appears to have been enacted in order to prevent injury to your neighbour from the difference in agricultural produce borrowed, occurring in plentiful or scarce seasons; this is most likely the case, as the inhabitants of Palestine were agriculturalists and not merchants.

Note 15, *Laws* 331 & 332.

These are the grand pillars on which the authority of the oral law rests. Maimonides, in his great work "Iad Hachazakah,"* has the following strong declaration:— "The supreme court of justice in Jerusalem is the fountain of the oral law, and forms the fundamental basis of public instruction, from whence law and justice are spread throughout all the Israelitish nation, as pointed out in the holy Scripture by the expression 'According to the *sentence of the law which they shall teach thee.*' Thus every believer in the Mosaic law is in duty bound to follow such direction in all religious matters."

Hence the strong hold of the oral law, which is seriously acknowledged by the nation as assumed in the blessings we daily repeat in the morning prayer, by the expression of "Blessed art thou, O Lord, our God, who hast hallowed us by thy commandments, and ordered us to wash our hands," &c. &c., and which is also prefaced to many other acts

* Hilchoth Mamrim, sec. 16.

of observance, which, in reality, are not from Moses direct, but only from the traditions received through the rabbins; such as washing the hands before meals, reading Hallel, the book of Esther. &c. &c.

The necessity of an explanatory set of regulations to guide us in following the Mosaic precepts, is evident even by a slight observation of this list, and in the explication given in the body of this epitome under the head of revealed religion, this subject will be found more elucidated.

Note 16, *Law* 360.

Every solemn asseveration, even without the adjuration of the divine name, is, by the judaic law, deemed as sacred as an oath in whatever form administered; it is quite enough if any declaration is made by another, touching any matter or subject required, that the party addressed replies Amen! nor is any reservation allowed to be conceived or practised. All the pompous and appalling ceremonies that have heretofore been practised to make a solemn impression, are mere mummeries, that have no authority in the Talmud, or any where else. The serious and earnest utterance of the word is sufficient, an accompanying pressure of the hand is enough to ratify it. The religious Jew will thereby be firmly bound; the irreligious no studied form will ensure. It is to be recollected that the mere utterance of the Holy Name is deemed sacred, and its unnecessary employment sinful, and a species of desecration; it is therefore, as much as possible, to be avoided.

Note 17, *Law* 600.

The strict law of separation at this period, is as useful as it is delicate. It is said, and not without reason, that the rigorous attention paid to the abstinence instituted by this law, is a cause that has rendered the Jewish women so prolific.

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Note 18, *Laws* 612, 613.

These laws are the foundation of the ninth article of the thirteen creeds, and upon the principle, that the Almighty never alters what his wisdom has once decreed, as his nature is not changeable, or his thoughts like those of man. The truth of the immutability of the law is indisputable; but this dogma does not imply the possibility of their being implicitly obeyed, at all times and in all situations. The various changes that have occurred in the location and political situation of the Jews, since their banishment from Jerusalem, has put an end to all the laws attached to the temple, the land, and all appertaining to their settlement therein; and it is not to be expected that any such revelation as originally promulgated the law, will again be condescended to; and, without such similar authority, we can not be justified in attempting to alter what the Omnipotent Creator has fixed for our guidance. Nothing, therefore, is left for us, but to adhere to as many of these behests as circumstances will admit of; and hence the article in Maimonides' creed stands with due correctness. How far the rabbinical laws might be revised, by a properly authenticated assembly or council, composed of numerous rabbies, known and acknowledged as persons of great learning, and unquestionable piety, is another question.

SPECIAL RABBINICAL INSTITUTES.

In addition to the above detailed 613 laws, found in the Mosaic code, which, as expounded in the Mishnah and Talmud, form the regulations established for the religious and moral conduct of the Jewish nation, there exist some additional observances, instituted by the Senhadrim, and afterwards by the authorised colleges in Babylon and Palestine, which have their origin from some important circumstances that occurred long after the closing of the Pentateuch, and which, in accordance with Law (A), and Law (P), we are bound to obey.

The numerous regulations laid down by the rabbins for the particular modes in which the Mosaic laws are to be attended to, together with their multifarious deviations, superadded as cautionary: constitute a code of too considerable a volume to be admitted in this elementary epitome; some, however, of the most important, are noticed in the current notes, but a particular account must be here given of four ordinances of a special character, viz:—1st, the celebration of the Feast of Consecration, חנוכה; 2nd, the Feast of Haman, פוריים; 3rd, the fast in commemoration of the Destruction of the Temple, תשעה באב; and, 4th, the order of ceremonies and observances attached to Funerals and their connected mourners. These ordinances have their origin completely apart from the Pentateuchal authority, and yet form a decided part and parcel of Judaic observances.

1st. The establishment of the commemorative observance

of the renovated consecration of the temple by the Maccabees, חנוכה, is slightly noticed in the account of the calendar attached to this work, vide page 81, and the history of which may be read in the apocrypha, in the fifth book of the Maccabees.

During the eight days of this feast an appropriate praise is added to the שמונה עשרה prayer, Hallel is chaunted, the lights are every evening lighted in the synagogue, and in private houses, according to the rule established, and the accompanying appointed prayers are chaunted and read.

2nd. The feast of Haman, Purim, פורים, is also mentioned in the calendar, page 83. The reading of the book of Esther, which is specially ordered, may, if the original be not understood, be done in any other language. Appropriate prayers are added to the current liturgy, as on all such occasions.

3rd. The fast established to be kept in dolorous reminiscence of the destruction of the temple, תשעה באב, is likewise noticed in the calendar, page 89, together with its concomitant ceremonies. A mournful carriage is adopted during the whole first nine days of the month; the beard remains unshaven, meat is not eaten, nor wine drank, and all lively amusement is avoided. The other three fast days named by Zechariah viii. 19, are the 17th Tammuz, 3rd Tishri and 10th Tebeth. See calendar on these dates.

4th. There exists no law or regulation in the Bible with respect to interments, or the due conduct of mourning relations; the rabbins have, therefore, instituted several, deduced in some measure from scriptural analogy; thus, as Joseph is said to have mourned seven days for his father, such a number is ordered to be observed on the loss of parents, children, brothers, and sisters, and wives and husbands; after which, although confinement to the house, and seclusion from business is no longer insisted on, mourning still is persevered in by not shaving, &c., until thirty days shall have elapsed from the day of interment,

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perhaps instituted in imitation of the number observed on the death of Moses. For parents, however, the period, though less strict in the minutiæ of its observance, is prolonged for twelve months.

No mourning is held for children under thirty days of age, or for suicide; but as there is a difference as to what kind of suicide exempts from the keeping of the usual mourning, application must be made to the chief rabbi thereupon how to act.

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